THE FIRST

SERMON HOSEA

CHAP. 14. VERS. 1, 2.

Preached in Margarets Church at Westminster, before the honorable House of Commons now assembled in Parliament;

At the late Publique and Solemn FAST, July 27. Anno Domini, 1642.

By EDWARD REYNOLDS, Minister of the Word of God at Braunston in Northamptonshire, and a Member of the Assembly of Divines.

Published by Order of the said House.

The second Edition, Enlarged.

LONDON.

Printed by Thomas Newcomb, for Robert Bostock, dwelling in Pauls Church-yard, at the Sign of the Kings-head, 1649.

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TO THE

HONOURABLE

House of Commons assembled in PARLIAMENT.



Mobedience to your Commands, I here humble prefent to your view what you were pleased with patience and readiness of affection lately to attend unto. I

confidered, that though the Choiceness of the Auditory might require the exactest preparation; fee both the condition of the Times, and the hatture of the Duny did call upon us to lay afide our Ornaments. And therefore I peake with such plainines, as might commend the matter delivered rather to the Conscience of a Penitent, then to the fancy of a delicate heaver. The King of Ninevels was a King as well in his Sack cloth.

cloth, as in his Robes: And the truth of God is indeed fuller of Majesty when it is naked, then when adorned with the dresse of any humane contribution, which many times takes from it, but never addes any value unto it.

I looked upon you in your double Relation, both Gommon as Christians, and Speciall, as men intrusted with the managing of those arduous and most pressing difficulties under which this distempered Kingdom

is now groaning.

And for the quickning of those endevours which belong to you in both those Relations, I presented you both with the bostome of a Nations unhappiness, which is sin; and with the top of their felicity, which is Gods free grace and favour: That by your serious cares to purge out the one, and to procure the other, you might, by Gods blessing on your Consultations, dispell that black tempest which hangs over this Kingdom, and reduce the face of things unto calmness and serenity again.

When the Children strugled together in the womb of Rebekab, she was thereupon

inquisitive, If it be, Why am I thus? and the Gen: 35,22. addressed her self to God for a resolution. Surely this Nation is become like the womb of Rebekab, the children thereof ftrugling in their mothers belly together, and when God hath mercifully freed us from forain Enemies. Brethren are become enemies to brethren. and by their enmities likely to tear and torment the bowels of their mother, and to ruine themselves.

And what have we now to do, but to inquire the Canfe of these sad comotions, Why are we thus? And furely the Canfe is chiefly where the Disease is, within our selves. We have been like the womb of Rebekah, a barren Nation not bringing forth fruits of fo many mercies as God hath filled us withall. So that now it is no wonder, if God cause us to be in pain within our own Bowels; and to feel the throwes and struglings of a Travelling Hos. 13: 13. woman, ready to bring forth her own Confusion, a Benoni, or an Ichabod, a son of Sorrow, and of Shane, to this hitherto-fo peaceable and flourishing a Kingdom.

All that we can comfort our felves with inthese pangs and qualms of distemper is, that there

Gen:23,24 Hof. 12.3, 4

there are fome facebolamongs uso who infreed of supplanting their brethen, will wrestle, and have power with God. The pear ple have often Petitioned, Cometimes his for cred Majefty, Sometimes this Honourable Honse, which are his great Conneel, many overtures, & endeavor of Accommodation have been tendred, & yet we cry out in our pange, & have, as it were, brought forth wind, neither have we wrought any deliverance in the sauth. I have here therefore prefented wnew Pe-

tition, dicated & drawn up to our hands by Gods own Spirit, unto which both King and Parliaments Reens and Prophets and People must al subscribe, and offer it with prostrate &penitent hearts unto him who flands in the congregation of the mighty, & judgeth amough the gods, that he would take away all our iniquity, and receive us into favour again, and

Pfal. 82. 1.

accept of a Covenant of new obedience. And this Petition God is pleased to anticipate with an answer of grace in the confequent parts of the chapter whence the Text is taken, and that particularly to every branch of the Petition. He will take away iniquity. His Anger shall not punish, His Love

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that heal our back Hidings, the greatness of our fine That I not hindercho freenels withit Grace He will do us good and gine tistife by the dew of his grace reviving us and Gloty clothing us like the Lilly of the field with the beauty of holines and hability fixing us by his grace, as the Cedars of Lebanomare falmed upon their Roots and growth or enlargement as the branches pread forth themselves, and continual vigor & plenty, as the Olive tree, which is always green and fruitful, and glorious comforts by the fweet favor of the knowledg of God, which like the spice trees of Labanon shall diffuse a spiritual perfume upon the names, and into the confciences of penitent converts.

Safety, as well as of Sanctify and Confort, we shall under his shadow finde shaller and protection from all our fears. Though like Corn, we be harrowed under the Clods though like a lopped vine we seem naked and reduced to love of the heavy pressures: yet he will teceive and enlarge; and comfort us again, and when we are in our own eyes as satherless children. He

2 Cor, 2.14,

will fet his eyes upon us as a Tucor and Guardian, Howell hear and observed and answer; and pity us a chabling us and make good our Contentant by this grace and caufing the fivits of his loving kindness to be found upon us. Thus God is pleased to be found upon us. Thus God is pleased to be found upon us. perfection of other things to admiss rate the united and calumniated airercies which he promifeth unto a converting and petitioning people.

You have the Petition sentyou from God, and his Answer preventing you in all the members of it with the blessings of goodness. I have nothing else to do, but to beg of you, and of all this great people whom you represent, the Subscription of your hearts and lives unto this Petition: and to beg of God that he would grationly incline the hearts of this whole kingdom rather to wrastle with him for a blessing, then to struggle and conflict a mongs the male we see a Course With which prayers blumbly concludes Commending your persons and your weighty affairs to the grace y and test and constitute of the grace y and test and test and the grace y and test and test and the grace y and y and

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To the Reader.

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2007

Hristian Reader, Understanding that my Sermon, which was preached three years (nice before the Honorable House of Commons, on the day of the infolemn Humiliation, was to be reprinted:

I thought fit to perufe, transcribe, and enlarge fix other Sermons, in which I had at mine own

charge in the Country, on the enfining Fall days, briefly explained and applied that whole Chapter, (a portion only whereof was in the first handled,) and to fend them forth together with it unto the publique : Which I was the rather induced to do for these two Reasons: 1. Because it hath pleased God in his righteons and holy providence to make me, by a long infirmity, unferviceable to his Church in the principal work of the Mithiltry, the preaching of the Gofpel which is no (mall grief unto me.) So that there remained no other means whereby my life might, in regard of my function, be useful to the Church. and comfortable to my felf, then by inverting the words of the Pfalmift, and as he made His Tangue as the Pen of aready Hiriter, fo to make my Pen the Tongue of an unready Speaker, 2. I confidered the featonableness and fumbleness of these Meditations unto the condition of the fad and disconsolate times wherein we live, very like those which our Prophet threatned the ren Tribes withal throughout this whole Prophecy, unto which this last Chapter is a kind of Use, and a most solemn Exhortation, pressing upon all wise and prudent men such duties of Humiliation and Repentance, as might turn threats into promiles, and recover again the mercies which by their fins they had forfeited and forfaken: Which being restored unto them according to their Petition, they are here likewise further instructed in what manner to return unto God the praises due to his great

Pfalm 45. 1.

Name.

Tothe Reader.

Name. And these two duties of Humiliation and Thanksgiof eare the most foleran duties which in these times of Judgments and Mercies to variously interwoven together, the Lord

doch to frequently call us unto.

Places of Scripture I have for brevity fake, for the most part, only quoted and referred thee unto, without transcribing all the words, and have usually put many paralel places together. because by that means they do not only strengthen the doctrine whereinto they belong, but mutually give light unto one anophera edimo

Ifai. 26 8 Q.

The Lord make us all in this our day so wife and prudent . as to understand the righteous ways of our God towards us: That we may not bisishle at them, but malk in them, and be taught by them to waipapou him in the may of his judy monte. and to fix the deficer of any font upon his Name as our great Refrege ; and upon his Righteen fuels as our great Bufinefs, till he shall be pleased, by the dem of his Grace, to Revive us as the Corn to make me grow as the Kine, and to let the fcent of all his Ordinances be over all our Landy as the finell, and as the wine of Hy notes, ice be to his Church in the oringinal was done del

It will be an abundant return unto my poor and weak endeavors, if I may have that room in thy prayers which the Apostle Pand defired to have in the prayers of the Ephelians, That atterance may be given unto me, that I may open my mouth boldly to Preach the myftery of the Gofpela I all chemiel as bun , flimbly

The Lord fanchificall the ways of his Providence towards us! that when we are chaffened, we may be raught, and may be greater gainers by the veyde of his Rod, then we are sufferers by the stipesage threader mo doisy;

Tribes what throughout this whole Proplecy, mito which this last Chapter is a kind of Ole, and a most folems Exterentias prefling upon all wife and prudent men fuch duties of Hapilitares and Pep at the simple then threats into promiles. and red yet again the morning which by their ting they had forrested and forfaken: Which being reflored onto them accordmg to their Petition, they are here likewife further inffructed

4 wifet manner to return unto God the prafer due to his great Name.

Ephel. 6.19.

Pfahod 12. Mic, 6,9.

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Phraims blessings and judgments answerable to his name. 2. When judgment purposed against obstinate sinners, mercy proclaimed to penitent. 3. How good and bad are alike involved in outward judgments. Indements make no difference bus of ponitent and impenitent. Penitent finners, in all kinds of trouble, have a refuge to some promise or other. 4. Conversion must be not meerly Philosophical, or Political, but Spiritual, and that full and constant. 5. Motives unto conversion, mercy and judgment, especially interwoven. 6. Great preparation due in our addreffes unto God. The rule, matter, principle, and power of Prayer, How fin is taken away. 7. When God threatneth judgments, we must pray against sins. 8. Judgments may be removed in anger. Repentance makes afflictions precious, as fin doth corrupt bleffings. 9. No affliction comes in anger, but with respect to fin. 10. One fin generally unrepented of, may undo a Kingdom; we must pray against all, and dre unto all. 11. Sense of fin. The wrath of God beyond the fears of man. 12. Confession of fin full and free. Our weakness can commit fin. none but Gods power can remove it. 13. What God worketh in us, he also requireth of us. Sin most dangerous in great men, to themselves and the publick. 14. How iniquity is to be taken out of the Land. 15. God the anthor of good, the orderer of evil. 16. From conversion to Salvation free-grace worketh. 17. No work truly good, but as derived from God 18. Patience in suffering evil, in doing duty. Humility the companion of Grace, pride of emptiness. Continual dependance on God. Fidelity in services. The misery of divisions. 19. In temporal judgments pray for spiritual mercies. No helps can avail us against

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Sermon II.

Sect. 1. C Piritual ends of Legal Ceremonies and Sacrifices. We Dreturn nothing to God but words for mercies. 2. A renomicing carnal confidence in the Affrian, Harfes, Idols. How the Church an Orphania, Penitents not only pray hut covenant. Circumcifion a Covenant. Circumcifed in uncircumcifion. Gentiles converted are called fews: Jews unconverted, Gentiles. Baptism how the answer of a good conscience. The Covenant perpetual. 4. God bindeth himself to us by promise, by oath : We are his by his Soveraign Interest, and our own voluntary confent. 5. Fickleness of the beart in duty, and fluggishness to it. 6. Duties in combination frongeft. 7. Enemies combine. Military oaths. How Truth a Girdle doctrinally morally 8. Hicked men, like Witches, in covenant with the Devil, deing fervice for wages. 9. Prayer vain without obedience. Gods Covenant to us. ours to him. 10. The material cause of a Covenant our persons our services, in matters of necessity. Expediency praise. II. The formal and efficient cause. Knowledg millingness, power of promife and performance. 12. Danger of covenanting in the dark only and 13. On the Rack. 14. When we promise duty, we must pray for grace. The final cause. 115. The falleness and penfide on nefs of the heart; how it is unstable as maters. 116. Gods faithfulness and mercies : Our Baptism, Faith, Spirits, Hopes, are all obligations to Fideling.

to progress or diritard marries. No between arout is a

Sermon III.

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not to be trusted in, they are lyes. Grounds of confidence, all wanting in Idols. 7. God onely to be trufted absolutely in the way of his commands and providence. 8. The way to mercy is to be fatherles : weakness in our felves makes us feek help above ear felues. 9. Sin healed by parden, purging, deliverance, comfort. Why back-fliding pardoned by name. 10. Our conversion grounded on free-grace. No guilt too great for love to pardon. Gods enger will confift with his love. 11. Conversion and healing go sogether. Sin a fickness and a wound, 12. The proper paffiens of fickness agree to fin, viz. pain, meakness, confumption, deformity. 12. Sin a wound: the impotent, wilful, and desperate case of this patient. 14. The mercy of the Physitian. 15. Guilt cannot look on Majesty. Apprehensions of mercy the grounds of prayer. 16. Sense of misery works estimation of mercy. 17. Back-fliding formally opposite to faith and repentance. Apostacy two-fold. What it is to speak against the Son of man, and against the Spirit. How a sin is said not to be forgiven in this world, nor in the world to come. Free love respects not persons, nor free pardon, sins. 18. From beginning to end of Calvation, all is free grace. 19. In judgments Gods anger more to be noted then our sufferings.

Sermon V.

Sect. I. D Lessings as large to the penisent, as curses to the impenisent, and answer all our wants. 2. God answereth prayers, beyond the petitions of the people. 3. We pray according to the knowledg and love we have of our selves. God answers according to his knowledg and love. 4. God answers prayer not only with respect to our wants, but his own honor. Gods ultimate endin working our frongest argument in praying 5. Encouragement to prayer Godsshekel double to ours. 6. Prayer may be ambitious, and beg great things. 7. Free love puts forth it self in various blessings. 8. Grace as dew of a celestial original, finit of a serve beaven. 9. Abundant, in sensible insulating.

and searching, vegetating and quickning. Refreshing and comforting. 10. Peace no bleffing , except it come as dem from Heaven. 11. All mants must be supplied from Heaven. Christ-all beauties to his Church. The reot and fability of the Church, foundation doctrinall, perfonall. Righteoninelle of Redemption ftronger then of Creation. 12, Growth of the Church under the Law, Nationall; under the Gospell, Universall. Christ the Olive-tree, original of grace to his Church a 2. Our refuge and shelter. Our power above afflictions. 14. All Christs graces fruits of Lebanon, the best of all others. Creature-helps liers either by falfeneffe or impotency. 19. Promifes should beget duties. God promifeth Beauty to his Church; wee should labour to adornit. 16. He promifeth stability; we should be rooted in truth and grace : all our gifts (hould serve the Temple. 17. He promiseth growth; we should grow our selves, and endeavour the growth of others. Christ both the end and the beinging of the Churches growth. 18. Compacture and unity in the Church, necessary to the growth of it. Divisions hinder it. 19. In the body compatted, there are feverall diffind members each to act in his owneplace, and joynts fastning members to the head, and to one another. A different measure of vertue for severall offices. A mutual supply and helpfulnelle on unto another. An eternall faculty in each part to form and concost the matter subministred unto it. 20. He promileth the fruitfulnesse of the Olive, which wee should thew forth in workes of grace and peace. 21. Ha promifeth the smell of Lebanon, the oyntment of the Gospell, the graces of which we should expresse. 22. He promiseth protection and conversion; we should make him our shelter, and from his protection learn our duty of conversion. 23. He promiseth reviving out of afflictions, profiting by them. We hould not be discouraged by temptations, but amended; they have many times mercy in them. 24. The vertues of Heathen, grapes of Sodom; the graces of Christ, grapes of Lebanon. What ever we prefent unto God, must grow in Immanuels land.

Sermon

Sermon VI

Ods promise enabling, is our confidence to en-Igage. Idols for rows. Gods observing us, a note of care, counsell, honour, bearing prayers. 2. Summe, division .3. Mans feal to Gods promife, only a confession; Gods feal to mans covenant, a confirmation. 4. Mans covenant of obedience, bath its firmnesse in Gods promise of grace. Indisolvable dependance of all second causes on the first. 5. In fins of men, God hath an influence into them as actions, a providence over them as fixnes. In gracious actions Gods influence necessary both to the substance and goodnesse of them . 6. Of the concord between Gods grace and mans will : Freewill naturall, theologicall. Innate pravity and corrupt force, which refifteth grace, the remainders whereof in the regenerate. 7. The mill of Gods precept, and of his purpose. 8. They who are called externally only, resist and perish: they who eternally are made willing and obedient. 9. By an act of Spiritual teaching. 10. By an act of effectual enclining and determining the will, preventing, allisting subsequent grace. II. We may not trust in ony owne strength, but be ever jealous of our originall impotency unto good, our naturall antipathy against it; and of the frequent decayes and abatements of the grace of God in sw. 12. By prayer and faith get a heart fixed upon God. 13. Great comfort that our conversion and obedience dependeth on thepower of God. This no ground of Supine neglect of duties, for grace fo worketh in me, as that it disposeth us unto working, the means being decreed as well as the end. 14. Other mens wills are in Gods keeping. He the author and orderer of our troubles. 15. Repentance breaks off fin, and makes hafte out of it. 16. God beareth onely penitents. Our persons accepted before our prayers. A wickedman may pray a prayer of nature, not of faith. Two wills in prayer, Ours, and Gods: when a wicked man prayes for mercy, he prayes against Gods will: when for grace, against his on n. 17. When we pray for outward things, our aimes must be spirituall. The way to have

all our other ends, is to make Godour chiefe end. 18. Prayer the Key of obedience. The principles of service, are the fruits of prayer. 19. Words Ammunition against Armes; that way as prayer goes, God goes. 20. Sound conversion engageth Gods protettion, and yeeldesh comfort in all conditions of life.

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Sermon VII

Sect. I. THe feal of the Prophets Doctrine. Interrogation, denying, wishing, demonstrating, awakening. 2. In fpirituall things mentall knowledge seconded with practicall wisdome. 3. The wayes of the Lord, his providence, his precepts. 4. Few men wife to falvation. 5. The weaker part more then the wifer. The word a freet favour to all. Humarous singularity sinfulls pious singularity necessary. 6. True wisdome pondreth all Gods wayes. Wisdome particular, generall. 7. Wicked men shape sheir own end, and apply sinful means by a finfull wisdome unto it. God only the last end of righteous men. 8. All wisdome is for obtaining of good, avoiding of evill. The excellency of every thing in Beauty, Use. 9. Wisdome of Angels conversant about the Word, Scripture the best Counsellor. The plenitude thereof. The pernicious influence of corrupt doctrines upon the present state of the Church. 10. I wofold knowledge of judgements and bleffings. 11. The rectitude of Gods wayes in their equity and reason, ablenesse, their perfect harmony, their directnesse to their end, heir conformity to the will of God, their plainnesse and perspicuity. 12. We are apt to pick quarrels at the Word.13. Wicked men fet up their wills against Gods, and invent distinctions to reconcile Gods will to theirs, 14. Ministers may not stamp Gods mark on doctrines of humane invention, nor superinduce any thing upon the Scripture. People bave a judgement of discretion to try the spirit. 15. Obedience the end of the Ministry. Ordinances not obeyed, ripen and increase sin, and hasten judgements. 16. None but righteous men will obey the

the Word. Every wicked man doth in some thing or other gainsny the truth. 17. The right wayer of the Lord are unto wicked men master of scandall, 18. They shumble at the presonndniesse of the Word, as being above reason. 19, At the the strikenesse of it, as being against their peruliar lust. 20. At To the seraching power and simplicity of the Gospell. 21. At impossibility of fulfilling the law, which is but accidentall. To ergouerate men the Law is Evangelically possible. Wicked men hardened willingly as well as judicially. 22. At the grace of the word by presumption, at the threatnings and judgements of it by stubbernnesse. 23. Wicked men stumble at the word not only unto scandall, but unto ruine.

THE



The First

SERMON

HOSEA, Chap. 14, Vers. 1, 2.

HOSEA 14. 1,2.

O Ifrael, return unto the Lord thy God, for thou haft

fallen by thine iniquity.

Take with you words, and turn to the Lord, fay unto bim, Take away all iniquity, and receive m graciously [or give good] so will me render the calves of our lips.



He blessing of Ephraim was according to his a name, Pruitfulness. The fruitfulness of the Earth, a bough by a well, and the fruitfulness of the nomb, and of the brests, Gen. 49.22.

25. Deut. 23.13.17. Contrary un-

to which two blessings we find in our Prophet two Indgments threatned against him for his sins, chap.

13.15, 16. Though he be fruitful amongst his brethren,

Sed. I.

a Gen: 41.52

6 Chap, 8.7. 9, 2,6.16. 10 1.8. 11.6. c Ch. 9.11.14 d Ifa, 26.9. паравнуна TITOIS ANNOIS alveds iva สังงอง องลับโรร magorla aar παχοι φοβέ-MEYOR BEAliss vivavias. Plato apud A. Gel. li. 6.c. 14. famosus latrones in his locis ubi graffati funt furca figendos compluribus placisit ut & confectu deter. reantur alis ab iisdem facinoribus. ff. de pænis. L.28.fed. famofos. unde & in Brutis & in rebus in anivindi Ha. vid.

thren, an East wind Shall come, the wind of the Lord [ball come up from the wilderness, and bis (pring fball become dry and his fountain [ball be dryed up be [ball (poil the treasure of all pleasant vellels. Samaria [ball become defolate, for She bath rebelled against ber God: they shalfall by the Swordstheir Infants shalbe dashed in pieces, and their women with child shall be ript up. And throughout the b whole Prophecy (ifyou read and observe it) you will find the Judgments of God against Ephraim to be expressed by weeds, emptiness, barrenness, dryness of roots, of fruits, of branches, of springs, and by a curse upon their children, as on the other fide the bleffing here in this Chapter renewed unto Ephraim repenting, are all expressed by Metaphors of fruitfulness, ver. 5,6,7.

From these two wosul sudgments, against the fruitfulness of their springs, and the fruitfulness of their wombs, by the desolations of a bloody sword, our Prophet taketh occasion once more for all, to awaken and drive them to a timely repentance, that so they may recover the blessing of their name, Ephraim may be Ephraim again, a plentisul, a fruitful, a flourishing people. That a when Gods Judgments are in the earth, they would then at least set themselves to learn righteousness, that they may make

their t feet in the blood of the wicked.

of all Nations under Heaven this Land of ours hath had the blessing of Ephraim upon it, fruitfulments observation mass of the Earth, abundance of plenty: fruitfulness

Pet. Erod. Decret. 1.2. Tit. 14. Zepper. de. legib. 1. 1. 2. 11. Pl. 1. 29 c. 4. Plut. de fortun. Ro. f Pfal. 52. 6. Luk. 17. 32. A. 6. 5. 11. Luk. 13. 1. 7. Jer. 3. 8. Dan. 5. 18. 22. Num. 16. 38. 40.

of

of the womb, abundance of people. But our misery is, that the abundance of our fins hath mightily outvied the abundance both of our plenty and of our people: fins too too paralel to those of Ephraim, if you will but read this Prophet, and compare the behaviours of this Nation with him. And this parity of fins hath no doubt called upon God for a parity of judgments. It is but a very little while fince the Lord seemed to call for a Northwind, as he doth here for an East-wind, two Armies there met, ready to look one another in the Face: but his heart turned, his repentings were kindled, he would not give up Ephraim then. He feems once more to be drawing of a Sword, and having in vain bewedus by bis Prophets, as he complains, chap. 6.5. to try whether hewing us by his Iudgments will work upon us. So that now, though I must read my Text, O Ifrael, yet I must apply it, O England Return unto the Lord thy God for thou haft fallen by thine iniquity, Take with you words, &c.

The whole Context containeth two general parts. An Invitation unto Repentance, Verf. 1. And an Institution how to perform it, in the two verses

following.

of

Before we come to the particulars of the Invitation, let us first briefly observe, That in the midst of Judgments proposed against sinners that are obstinate, God doth reserve and proclaim Mercy unto sinners that are penitent. When a Consumption is decreed, yet a Remnant is reserved to return. Is . 10. 22,23. The Lord will keep his Vineyard, when he will burn up the thorns and the bryars together.

B 2

Sea. 2.

Ifai. 27.3,4. When a day of fierce anger is determined the meek of the earth are called upon to feek the Lord. Zeph. 2.2. When the Lord is coming out of his place to punish the Inhabitants of the Earth for their iniquity, he calls upon his people to bide themselves in their chambers, until the indignation be overpast, Isai. 26.20,21. The Angel which was lent to destroy Sodom, had withall a Commission to deliver Lot, Genef. 19.15. God made full provision for those who mourned for publick abominations before he gave order to de froy the reft, Ezek. 9. 4,6. Men in their wrath will many times rather frike a friend then fpare a foe: But Gods proceedings are without disorder, he will rather spare his foes then strike his servants. as he thewed himself willing to have done in the case of Sodom, Gen. 18. 26. Moses food in the gap, and diverted Judgments from Ifrael, Pfa.106.22. Yea God feeks for fuch, Ezek, 22.30. and complains when they cannot be found, Ezek. 13,5. And if he deliver others for them, certainly he will not deftroy them for others. How ever it go with the world and with wicked men, it shall go well with the righteous, there shall be a Sanduary for them when others flumble, and they shall pass through the fire, when others are confumed by it, 1fa. 2.10, 11. Ifai. 8.14,15,16, Zech.13.8,9.

Reasons hereof are, Gods Instice, he will not punish the righteous with the wicked; he will have it appear that there is a difference between him that serveth God, and him that serveth him not, Gen. 18:23 Mal. 2.18. Gods love unto his people. He hath a

book

book of Remembrance written before him, for them that fear him, and think upon his Name: And they (ball be mine faith the Lord of Hofts, in that day when I make up my jewels, and I wil spare them as a man spareib bis own fon that ferveth him, Mal. 2.16,17. Here is a climax & gradation of arguments drawn from Love In a great fire, and devouring trouble (fuch is is threatened there, Chap. 4.1.) property alone is a ground of care, a man would willingly fave and fecure that which is his own, and of any use unto him : but if you add unto this precioufief, that incresseth the care. A man will make hard shift to deliver a rich Cabinet of Jewels, though all his ordinary goods and utenfils should perish. But of all lewels, those which come out of the body are much more precious then those which onely adorn it. Who would not fratch rather his childe then his casket or purse out of a flame? Relation works not onely upon the affection, but upon the bowels, Jer. 23.20. And lastly, the same excellency that the word jewel doth add unto the word mine; the fame excellency doth fervice add unto the word fonne. A man hath much conflict in himself to take off his heart from an undutiful sonne. Never a worse fon then Abfalom, and yet how doth David give a charge to the Commanders to have him spared? How inquisitive after his safety? How passionately and unfeafonably mournful upon the news of his death? But if any child be more a jewel then another, certainly it is a dutiful childe, who hath not onely an interest in our love by Nature, but by obedience. All these grounds of care and protection for

for Gods people in trouble are here expressed, property, they are mine; precisions so they are sewels, treasures, ornaments unto me. Relation, they are sons; usefulness, they are sons that serve, none could look on a thing so many ways lovely with the same eye as upon a professed and provoking Enemy.

Lastly, Gods name and glory. He hath spared his people even in the midst of their protocations for his Names sake, Deut. 33.26, 27.30 b.7.9. How much more when they repent and seek his sace? He will never let it be said, that any seek the Lord in

vain, 112.45:19.

But it may be objected, Doth not Solomon lay, that all things happen alike unto all? and that no man can know love or batred by that which is before him? Eccles. 9.1,2. And is it not certain and common, that in publick desolations good as well as bad do perish? Doth not the Sword devour as well one as another?

It is true, God doth not always difference his fervants from wicked men by remporal deliverances: Troubles commonly and promifcuously involve all forts. But there are these two things con-

fiderable in it.

t. That many times the good suffer with the bad, because they are together corrupted with them, and when they joyn in the common provocations, no wonder if they suffer in the common jadgments, Revel. 18.4. Nay the sins of Gods people do (especially in this case) more provoke him unto outward judgments, then the sins of his professed enemies. Because they expose his name to the more

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Sea. 3.

contempt, 2 Sam. 42. 14. and are committed against the greater love, Amos 2.2. and he hath future judgment for the wicked and therefore pfually beginner b here at his own fandmary, Ezek. 9.6. 1 Pet.4.17.

2. When good men, who have preserved themfelves from publick fins, do yet fall by publick judgments, yet there is a great difference in this feeming equality the same affliction having like the Pillar that went before Ifrael, a light fide towards Gods people, and a dark fide toward the Egyptians. Godulually recompencing the outward evils of his people with more plentiful evidences of inward and spiritual joy. A good man may be in great darkness as well as a wicked man, but in that case he hath the name of God to stay himself upon, which no wicked man in the world hath, Ifa. 10,10. The metal and the drofs go both into the fire together, but the droffe is confumed, the metal refined. So is it with godly and wicked in their fufferings. Zach. 12, 9, Ecclef. 8. 12, 12.

This reproveth the folly of those who in time of trouble rely upon vain things which cannot help them, and continue their fins still. For Judgments make no difference of any but penitent and impenitent. Sickness doth not complement with an honorable person, but useth him as coursely as the base. Death knocks as well at a Princes palace as a poor mans cottage: wife men dye as well as fools. Yea poyfon usually works more violently when tempered with wine, then with some duller and baser material. In times of trouble usually the greater the persons the closer the judgments. When 3e-

rusalem

rufalem was taken the Nobles were slain, but the poor of the Land had vineyards and fields given

them, fer. 29.6, 10.

Therefore in troubles we should be more humbled for our fins then our fufferings, because sin is the fling of fuffering. That mercies should not win us, that judgment should not awaken us : that the red should speak, and we not bear, Mic. 6.9. That the fire should barn, and we not feel, 1fa.42.25. That defolation should be threatned, and we not infruded, Jer. 6.8. That the hand of God should be lifted up, and we not fee it, Ifa. 26.11. That darknefs should be upon us, & we not give glory to God, Jer:13.6. This is that should most deject us, that in mercies we have been wanton, and in judgments fenfless. Get Repentance by an affliction, and then you may look on it as trafick, and not as a trouble, like a Merchants voyage, which hath pain in the way, but treasure in the end. No afflictions can hurt him that is penitent. If thou escape, they will make thee the more thankful; if not, they will bring thee the neerer and the fooner unto God.

The way to be safe in times of trouble, is to get the blood of the Lamb upon our doors. All troubles have their Commission and Instructions from God, what to do, whither to go, whom to touch, whom to pass over. Be gold, and though the fire come upon you, you shalkeep your nature and purity still. Godliness, saith the Apostle, hath the promises of this life; & amongst those one special one is, that we shall not be tempted above what we are able, 1 Cor. 10. 13. neither are there

indeed

indeed any diffreffes against which there is not a refage and escape for penitent sinners unto some promile or other. Against Captivity. When they be in the land of their Enemies I will not cast them sway, nor abborre them. Levit. 26.44. Against famine and peftilence. If I hut up beaven that there be no rain, or if I command the locust to devoure the Land, or if I send pestilence among my people: If my people which are called by my Name shall humble themselves, and pray, and seek my face, and turn from their wicked wayes: then will I bear from beaven and will for give their fin, and wil beal their Land, 2 Chron. 7. Bg. 14. Against ficknes, the Lord will strengthen him upon the bed of languishing, and make all his bed in bis ficknes, Pla. 41.3. Against poverty. When the poor and needy feek water and there is none, I the Lord will hear them, &c. 1/a. 41-17. Pfal. 68.10. Against mint offriends. When my father and mother forfakeme, then the Lord will take me up, Pfal. 27. 10. Pfal. 72. 12. Against oppression and imprison. ment, He executeth judgement for the oppressed he loofeth the prifoners . Pfal. 146. 7. Againft whatfoever plague or trouble. I King. 8.37.38,39. He is the God of All confolation, how disconsolate soever a mans condition is in any kind; there cannot but within the compafie of All confolation be some one or other remedy at hand to comfore and relieve him, And so much by the way of the Invitation in generall.

In the Invitation we have the Matter of it, and the Motives to it. The Matter is Conversion, without that, the hand which is lifted up in threatning,

g 1/2,26,116

will

initiation :

b Ram. 10. 3 Heb. 11.6 Non funt bona que non de 12dice bona procedunt-Ea ipla opera que dicuntur ante fidem quamvis videantur hominibus lu abilia, mania funt-ut magna vires & curius celerrimus præ ter viam. Aug. Enarrin Paal. 31, vide de Spirit.& lite. 6.30. 21,26, Contra duas Epift Pelag 1,3, c.7.ep. 106. de fide & operibus. c. 14. centra Iulian. lib 4. cap. 3 Nihilad often tationem, omnia ad confcien tiam refert, Pl. 1. 1 epi@. 23. Nihilopinionis caufa, omnia conscientiæ faciam.Senec. de vita beata.c. 30 & ler. 3, 10 1 Ads 26.23

will fall down in punishing, and where that is, God hath a book of Remembrance for his Iswels, when his wrath burneth as an Oven against the stubble, Mal.

But this Conversion then must have two conditions in it. 1. It must be Ad Dominum, To the Lord; not meerly philosophicall to some low and generall dictates of Reason, such as Aristotle, or Plato, or Epidetus, or Plutarch, or the like heathen Moralists could furnish us withall, without self-deniall, lowlinesse of spirit, or h faith in Christ.

Nor meerly politicall, to credit, or profit, or fecular ends propier famam, non propier Conscientians, as the Orator speaks, or as our Propher hath it, for Corn and for wine: Hos. 7.16. as good be an empty vine, as bring forth fruit onely to our selves, Hos.

But it must be spiritually unto the Lord. If then wilt return O thrael, suith the Lord, return unto me, ter.

4.1. And not onely Ad Dominum to the Lord, for that may be done falsely, and flatteringly, with a halting and divided heart. By the force of Semi-persuassins, like that of agrippa, and orpha, complementing with God, and then for sking him. By the force of compulsors impressions, like that of a Pharashand of straet in the wildernes. Promises on the Rack, and pride when there was respite again, thaw-

mRuth 1; 14. m Exodus 8.8. Exodus 9, 27, 24, 9 Pfal. 78, 24, 37 p Semifauciam hac arque hac versare voluntarem Aug, confess, 18.2. e., 2, plerique ipsius panitentia agunt, Ambro, di panitelez, 29, 2 maximos, 1885 vois a marrimassi mara vous. Clem. Alex: 12, strom. Irrisos est non panitens qui adhue agit quod panitet, 8c, stidor, de summo bono. Magnam rem puta unum hominem agere, prater sapientem nemo unum agit, Catera multiformes sum Senec, Ep 130, Ambros, osse, lib. 2, c, 22.

ing in the Sun, and freezing in the shade; melting in the surnace, and out of it returning unto hardnes again, like the Prophets Cake, burnt on the one side, and dough on the other. But it must be,

Secondly, usque ad Dominum, so much the originall word 19 importeth. A q full, through constant, continued conversion, with a whole, a fixed, a rooted, an united, an established heart, yeilding up the whole Conscience and Conversation to be ruled

by Gods will in all things.

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The motives to this duty are two; First his " Mercy, he is yet thy God, no such argument for our turning unto God as his turning unto us. Adam looks on him as a Tudge and hides; the Prodigall looks on him as a father, and returns. As the beam of the Sun thining on fire, doth discourage the burning of that: fo the shining of Gods mercies on us, should difhearten, and excinguish last in us. This is the use we should make of mercy. Say not, he is my God, therefore I may presume upon him, but he is mine, therefore I must return unto him. Because he is God, I will be afraid to provoke him; and because he is mine, I will be afraid to forfeit him. He is fo great, I must not dare to offend him; he is so pretious I must not venture to lose him. His mercy is 2 * Holy mercy, which knows to pardon fin, but not to protest it. It is a Sanduary for the penitent, not for the pre-(umptueus.

Secondly, his judgement, and that expressed rather as our A& then his, Thou hast fallen, by thine iniquity. Is mercies do not work upon Love, let Iudgements work upon fear. Extremities are a war-

q loci 242.
Act. 11.23.
Pfal.57.7.
Eph.3.27.
Pfal.86.18.
Heb.12.9.

Sett. 5.
r Ioel a.12,13.
Ifa.55.6.7.
Ier:31.18:
Hof.30;.
Pfal. 130.4.
Ads 2, 38.
Matth. 30 2.
Ifa. 64. 9.

Azali) i TE 348 Siretoev-In, x dirain sir i aya détus eure Clem. Alex. Stro. 1.6. (Qui beneficiis no intelligitur, vel plagis intel ligatur. Cypr. in Demenia. Dant animum ad loquendum libere ultimæ miferiæ. Liv. lib. 39. 7

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Mailmons Sena rus Auxilii humani ad Deos DODULUMA VO ta vertit , juffi cu conjugibus & liberis fupplicatum ire.& pacem expofcere den. Liv. 1. Cum ftupet cælum & arerannus nudipedalia de nunciarur.Magiftratus purpu ras ponunt, falces retro aver. tune precem indigitant, hoffi. am inftavrant. Vide Tertui . adr. phylicos c. I.6.Clem. Alex fro. 1.6. pag. 453. Edie. Heinf. Sozom. 1.9.c.6. Briffo, de formul.L. xPerdidifti tot mala fi nondū mifera effe didieifti. Sen, ad Helvid: perdi diftis weilitaté calamitatis & miferrimi fa cti eftis & pellimi permanliftis. Aug. de civ. Dei l. 1. c. 33.

Tant unto Importunities. " Even heathen mariners ina florm wil cry mightily upon God. When there is a deluge coming, is it not time for Noab to fear. and to prepare an ark? Hebr. 11. 7. what meaneft thou O thou fleeper to " lofe the feafon and benefit of Gods visitations? when there is a tempest over the thip, heavy diffreffes, and diffractions both at home and abroad to be fo fecure in the wonted imbenitency, as if thou hadfthad no fins to procure these judgements, or no sence to feel them? as if there were y agreements, and fealed covenants between thee and the fword that it should not touch theer If thou be falling, is it not high time to confider the waves to fearch and to judge thy felf? to have thine eyes like the windows of Solomons Temple 2 Broad inwards, to find out thine own provocations, and as a David speaks, to keep thy felf from Thine owne iniquity?

Thus when in one and the same time, Mercies, and judgements are intermixed, then is the most solution to call upon men for repentance. If we is felt nothing but fears, they might make us despair if nothing but mercies they would make us secure. If the whole year were Summer, the sap of the earth would be exhausted; if the whole were Winter, it would be quite buried. The hammer breaks mettall, and the fire melts it, and then you may cast it into any shape. Judgements break, mercies melt, and then, if ever, the soul is sit to be cast into Gods mould. There is no figure in all the Prophets more

y Ma. 28. 15. 2 1 King. 6.4. Pfal- 18.23, Eugres zaniegyar capipes ror dura sauper Plut, de feranumin. rindicta, b Vide Terrul. contra Mai cion, ba, c; 13.

ufuall

usuall then this, to interweave mercies and judgements, like those Elegancies which Rhetoricians call it into a wildernes, Hos. 14. And this of all other is the intia antiques, as Physicians call it, the Criticall time of diseased people, wherein the chief conjecture lieth, whether they be mending or ending, according to the use which they make of such interwoven mercies.

I have curforily run over the first part of the Context, the Invitation unto Repentance, as intending to make my abode on the second, which is the Institution how to perform it. Therein we have, first a Generall instruction, Take unto you words. Secondly, a particular form, what words they should take, or a petition drawn to their hands, Take away all ini-

quitie, &c.

Of the former of these I shall speak but a word. It importeth the serious pondering and choosing of requests to put up to God. The mother of Artaxerxes in Plutareb was wont to fay that they who would addresse themselves unto Princes, must use onue or Buchings filken words. Surely he that would apptoach unto God, must consider, and look as well to his words as to his feet. He is * fo holy and jealous of his worthip, that he expects there should be preparation in Our accesses unto him. Preparation of Our persons by purity of life, 106 11. 13. Preparation of Our services, by choice of matter, 106 9. 14. Luk. 15. 17. 18. Preparation of Our Hearts, by finding them out, thirring them up, fixing them, fetching them in and calling together all that is within us to prevail with God The

c Voffius Rhe. tor, li, 5, ca. 11,

d Vide Gorræi definit, medic. & Laurent.

Sett 6. e Plutarch Apoplithegm. 10 h.13. 9. John 4. 425 Eccle f. 1.1, 2. Gen. 35.2. 2. 1 Sam. 16. 1. Ifa. I. 15. 16. f Quantum à præceptis tantum ab auribus Dei longe fu. mus. Tertul de Orat. cap. 7. - 20 g an est κιλαινάσεϊ xooriws: Αμαπ κ λύ. 300 3674. AUTHERON ENyerdaodas. Homer, Iliad. 1. gSacerdos parac fratrum mentes dicendo furfum corda. Cyprian de Oratione. h 2 Sam. 7.27. i Ifa. 64. 1. k Pfal. 57.7 8. | Pial. .103. 1. Chron.30.19

m 1 Ioh. 5.14. n 2 Sanu7.25. o Rom. 8.36. Zach. 2.16. Iob 37.19. vide Aug. Epift. 105. Et Epift. 121,62,15. The services which we thus prepare, must be Taken from him. They must not be the issues of our own private and slessly hearts. For nothing can go to God, but that which comes from him; and this phrase seemeth to import these three things. 1. We must attend unto his mill, as the Rule of our prayers.

2. We must attend unto his precepts, and premises, as the Matter of our prayers.

3. We must attend unto his precepts, and premises, as the Matter of our prayers.

3. We must attend unto the Guidance of his Hely Spirit, as the life and principle of our prayers, without which we know not what to ask.

And prayers thus Regulated are most seasonable, and foveraign duties in times of Trouble. The key which openeth adoore of mercy, the fince which keepeth out an Inundation of judgements. Iacob wrestled and obtained a bleffing, Hof. 12. 4. Ames prayed, and removed a Curfe, Amos 7.1.7. The woman of Canaan will not be denied with a deniall. Mat. 15.24,27. The people of Ifrael will begge for deliverance even then when God had positively told them, that hee would deliver them no more Iudg. 10.13, 15. Ionah will venture a prayer from the bottome of the Sea, when a double death had seised upon him, the belly of the deep, and the belly of the Whale, and that prayer of his did open the doores of the Leviathan, as the expression is, lob 41, 14. and made one of those deaths a deliverance from the other.

A Dei potentiam fervi preces impediebant.

Hieron. ad Gaudentium.

A A A 16.25,26.

A A Cota 2.5,10.

O let the Lords remembrances give him no rest. P There is a kinde of omnipotencie in prayer, as having an Interest and prevalence with Gods omnipotency. A Lords remembrances give him no rest. P There is a kinde of omnipotencie in prayer, as having an Interest and prevalence with Gods omnipotency. A Lords remembrances give him no rest. P There is a kinde of omnipotencie in prayer, as having an Interest and prevalence with Gods omnipotency. A Lords remembrances give him no rest. P There is a kinde of omnipotencie in prayer, as having an Interest and prevalence with Gods omnipotencie.

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opened fron gates: It hath unlockt the windows of heaven: It hath broken the bars of death. Satan hath three titles given him in the Scripture, setting forth his malignity against the Church of God. A Dragon, to note his malice, a serpent, to note his sabilitie, and a y Lyon to note his strength. But none of all these can standbefore prayer. The greatest malice, the malice of Haman, sinks under the prayer of Esther; the deepest policy, the counsell of Achitophel, withers before the prayer of Daivd: the hugest Army, an hoast of a thousand thousand Ethiopians runne away like Cowards before the prayer of As.

How should this incourage us to treasure up our prayers? to besiege the throne of Grace with armies of supplications? to resuse a deniall? to break through a repulse? He hath blessed those whom he did cripple: he hath answered those whom he did reproach he hath delivered those whom he did deny. And he is the same yesterday and to day. If he save in six and in seven troubles, should not we pray in six and seven Extremities? Certainly in all the afflictions of the Church when prayers

are strongest, mercies are nearest.

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And therefore let me humbly recommend to the Cares of this honourable Assembly amongstall your other pressing affairs, the providing that those solemne dayes, wherein the united prayers, of this whole Kingdom should with strongest importunities stop the breaches, and stand in the gaps at which sudgements are ready to rush in upon us, may with more obedience and solemnity be obser-

f 1 Kin.18.41. Fulmen de Cz lo precibus fuis contra hoffinm machinamentum extorfit. luis pluvià Imperratacum fiti laborarene, lulius Capitolia. in Antonino. vide luftin. Marryr. Apol-2 Fertul, Apolog 6.5.39 40. Es ad Scapulam. C.4. t Ioh. 11.40.43 uRevel 12.3. x Gen. 2.1. y 1 Pct. 5.8. 7 Efter 4 16. as Sam.15.31 b 2 Chorn, 14. 9,11,12, c Gen. 32.35. d Mat. 15.26. 28. c ludg-10,13. 16. f Heb. 13.88 g lob 5. 19.

ved then indeed of late they are. It is true, here, and in other Cities, and populous places, there is haply leffe cause to complain. But who can without forrow and shame behold in our Countrey towns. men fo unapprehensive either of their brethrens suf ferings, or of their own fins and dangers, as to give God quite over, to let him rest, that they themselvs may works to come in truth to leherams resolution, Why should we wait upon God any longer to grudge their brethrens and their own fouls and fafeties one day in thirty, and to tellall the world that indeed their daies work is of more value with them then their dayes worship, multitudes drudging and moyling in the earth, while their brethren are mourning and belieging of heaven. I do but name it, and proceed,

The second part of the Institution was the particular form suggested unto them according unto which their addresses unto God are to be regulated, which confifteth of two parts, a prayer, and a promife. The prayer is for two Benefits, the one Removeall of fin, the other Conferring of Good. In the promiseor Restigulation we have first their Covenant, wherein they promise two things. 1. Thanksgiving for the hearing and answering of their prayers . 2 . A speciall care for the Amendment of their lives. Secondly: the Ground of their Confidence fo to pray, and of their Resolutions so to promise, Because in theethe father leffe findeth mercy. My meditations will bee confined within the first of these, The prayer of the Church in their fears and fufferings, wherein I shall begin, in the Prophets order, with their prayer against fin, Take away all iniquitie.

The word fignifies, 1. To expiate, and make atonement by a facrifice. So the scape Goate (which was a figne of Christ our Sacrifice as rifen and living againe) is said to carry the sinnes of the People into the wildernesse, Levit. 16. 22. Thereby fignifying Christs taking our finnes fromus, lohn 1. 29. Hebr. 9. 28. 2. To forgive. which in the Court of mercy is the taking of sinne away, Pfal. 32. 1. 5. 3. To remove or take away by destroying. So it is used, Hosea. 1.6. 106 32.22. and is fometimes used to expresse Burning, 2 Sam. 5.21. Nahum 1.5. fo finne is faid to be destroyed, Rom. 6. 6. to be subdued, Mic. 7. 19. to be purged away with the spirit of Judge. ment and burning, Isa.4.4. The meaning then is, Take away all our finnes from us, lay them upon Christ our Sacrifice, for his Merit pardon them, by his Grace destroy and subdue them, that so the root of Judgements being removed, they likewise may therewithall be removed too. From hence the Observation which I shall insist upon is this:

When God threatneth Indgements, we in our Conversion unto him should pray against sinnes. Our eye of forrow should be more upon that which dishonoureth him, then upon that which afflicts our selves; more upon that which is contrary to his Image, then upon that which is contrary to his own nature: more upon that which defileth, then upon that which paineth us. a Pharoab cares for nothing but the removall of death: b Simon Maquis for nothing but to have perdition and the

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a Exod. 10. 17. b Acts 8. 14.

gall

a 2 King. 2.21.

b 2 Sam. 24.

c Exod. 32. 31,32. 34.9. Numb.14, 19.

d Pfal.25.8. 32.4,5. 38.3,4.

51.

e Lam.3.39,40

\$ 8.

gall of bitternesse kept from him. But good men, like wise Physitians cure the disease at the root, as a Elista did the waters by putting Salt into the Spring head. The Angell was smiting the people with a plague, b David betakes himfelfe to the right remedy, I have finned, I have done wickedly; He goes not to the Physitians, but to the Altar to make atonement for finne, and so the plague was stayed. Destruction was threatned against Ifrael for their Calfe, their murmurings, their rebellions; Moses stands in the gap to divert it, Pfal. 106.23. But how doth he doe it? furely by praying against their sinnes. co this people have finned a great fin, O that thou wouldest forgive them! A fick man was brought to Christ to be healed, Matt. 9.2. Christ overlookes the disease, and begins at the fin, Son, be of good chear, thy fins are forgiven thee; and this being forgiven, the malignitie of the disease was removed, though the matter should have remained. This was the usuall method of a David in his troubles, to throw over these shebaes that had wrought his woe. Blot out, wash throughly, cleanse, create, renew : he is farre more importunate for pardon and purging, then for ease and comfort. Complaining in trouble is the worke of a man, but e repenting is the work of a Christian.

The Reasons of this point are these Three.

I If a Judgement should be removed, while fin remaines, it is not removed in mercy, but in angent for many times God gives over punishing in displeasure, as a man throweth away the

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rod when his scholler is incorrigible. Why should you be smitten any more? you will revolt more and more, Isa. 1.5. If men'be setled on their lees, and will not be reclamed, there cannot an heavier punishment light upon them, then to be without punishment, to be lest to themselves, and the sury of their own wills, speedily to work out their owne perdition, that they own pleasures may become their plagues, and the liberty of their own lusts, their sorest bondage. God may take away in wrath that which he sent in anger, Hos. 13. 11. as one the other side he may punish sin then when he forgiveth it, and may visit iniquitie with rods then when he will not utterly take away his loving kindnesse from a people, Psal. 99.8. 89.32,33.

a Hof.4.14.
Pfal.81.11,12.
Ezek.24.13.
Rom.1.24,28.
Rev.22.11.
Exaudit propitius, non exaudit iralus: & rwfus
non exaudit propitius, exaudit propitius, exaudit iralus:

propitius, parcit propitius, parcit Iratus. Aug. contra Julian, lib.5.cap.4. Parci sibi putat,

cum excacetur, & servetur ad ultimam opportunamque vindietam. Aug. in Plal. 9. Ad utilitatem quosdam non exaudis, ad damnationem quosdam exaudis. In Plal 21. Iratus dat Amanti qued male amat, in Plal. 26. Magna Ira est quando precantibus non irascitur Deus, Hieron. Ép. 33. Et in Plal. 140. Indignantis Dei major bac plaga. Cypr. de Lapsis. O servum illum beatum cujus Emendationi Deus instat, cui dignatur irasci, & Tertul, de patient cap. 11.

II. If a judgement be removed, so long as sin remaines it is gone enm animo Revertendi, either the same or a worse is likely to succeed, for God will bovercome when be judgeth. Pharoahs stubbornnessed did not but increase his plagues. God will not endure that the e pride of man should outvie his suffice. If we doe not take Christs warning to goe and sinne no more, we have great cause to feare his inference, that a worse thing will come upon ms, Joh. 5. 14. If we doe yet exalt our selves, God will a yet plead with us. If we will e make contrary unto him, he threatneth to doe the like nuto us, and to

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b Rom.3.4.

c Exod. 9.17.

d Jer. 2.9. e Levit. 26: 18. 21.24:28.

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punish

a Ifa.9.12.

punish us seven times more for our sinnes. If we doe not turne unto him that smiteth us, then his anger in smiting shall not be turned away, but his band shall be fretched out still. God can bring clouds after rain, distresses in Ireland after distractions in Scotland, and distractions in England after distresses in Ireland, mischiese upon mischief, and counsell against counsell, Manasse against Ephraim, and Ephraim against Manaffe, to vex, and weary out a finfull people, till they pine away in their Calamities.

III. Sin being removed, though the affliction should not be removed, yet it is santified and turned into good. Repentance like the Philosophers stone, can turn Iron into Gold, can make Golden afflictions. So the triall of our faith, that is, our affliction, is faid to be more precions then Gold, 1 Pet. 1.7. Whereas sinne remaining is like Copres which will turne wine or milk into inke. It converts the bleffings of God into the provifions of lusts. Cankers learning with pride, and wit with prophanenesse, and wealth with luxury; like Leaven which turnes a very Paffeover into pollutions. As the Pearl, which is an Ornament to the woman which wares it, is a difease to the fish which breeds it: as the same persume which refresheth a Dove, is mortal to a Vulture: as the fame pillar and cloud was light to Ifrael, but dark to Agypt: the same deep a path to Ifrael, but a grave to Agypt: fo the fame bleffings which by grace are converted into comforts, by fin are abused into dishonourable services. Sweet powders

b Atbe. 13.c.13.

Hag. 2.13.

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ders can make leather an ornament, when the Sanies of a plague-fore will render a robe infectious. As it was faid of Naaman, He was a great man, an honourable man, a mighty man of war; a But he was a Leaper: so what ever other ornaments a man liath, sinne staines them with the soulest But, that can be brought to depraye the fairest endowments. A learned man, a wealthy man, a wise man, an honourable man, But a wicked man. This makes all those other good things tributary unto Satan.

And therefore as the b gold and filver of the Canaanites was to passe through the fire before it could be used by Israel: so all other bleffings bestowed on men must passe through the shirit of ludgement and burning, through the purifying waters of Repentance, before they can bring honour to the Author, or comfort to the enjoyer of them. When Christ overcometh Satan, che taketh from him all his armour, and divideth the foiles, Luk. 11.21. How doth he divide the spoiles? furely he maketh use of that wit, wealth, power, learning, wisedome, interests, which Satan used against Christs Kingdome, as instruments and ornaments unto the Gospel. As when a Magazine in warre is taken, the Generall makes use of those armes which were provided against him, for his owne fervice.

And as sinne doth thus corrupt blessings, so on the other side Repentance doth sweeten Judgements, and can turne afflictions into matter of comfort. As skarlet puls out the teeth of a Sera 2 King 5.1.

b.Num.31.22.

c Teuzea ou zious pepetro nothas Fai nag. Hom. Il. II Qui se dedebant arma tradebant. Cafar de Bello Gallico, lib. 2. d Venenum aliquando pro Remedio fuit. Sen de Benef. 1,2,c.18. Medici pedes & alas Cantharidis, cum fit ipfa mortifera, prodesse dicunt. Plut, de audiend. Pectis.

pent.

pent, so this takes away the sting of a Judgement. As wine draweth a nourishing vertue from the sless of Vipers: as hot birds can feed upon Iron, and purge their bodies with swallowing of stones; so repensance, though it should not remove a Judgement, yet it can feed upon it, and setch meat out of the Eater, and out of the strong sweetnesse.

There are two Evils in Afflictions. Their

therne in the flesh, as they are matter of paine, and their a snare to the Conscience, as they are matter

2 Ifa.8.21, 2 Chro. 28,32. Rev. 16.10,

of Temptation. As there are two things in a chain or fetter, the heavine fe whereby it loads, and the hardnesse whereby it gaules. Now as a prisoner, though he cannot make his chain lighter then it is, yet by lining it with wooll or other foft things, he can prevent the galling: fo Repentance though it take not away the paine of Affliction from the flesh, yet by meekning and humbling the foule, with filence and quietnesse tob bear the indignation of the Lord, and accept of the punishment of fin: it removeth the temptation and malignitie of it from the Conscience. And thus as Protagoras by his naturall dexteritie ordered the burden which he was to bear with more eafe and advantage: lo Pietie makes Judgements, by spirituall prudence, more easie to be born, and the

light yoke of Christ, as bladders in a deep water, bears up the spirit of men from sinking, and

lightnethevery other burthen. And therefore as

he in di Plutarch faid of the Scythians, that though

they had no musick nor Vines amongst them,

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b Mic. 7 9. Levit. 26.41. Jer 10.19.

cA.Gel.1.5.c.3.

d Plut. συμπ

yet they had Gods: so what ever other things may be wanting to a people, yet if God be their God, they are not destitute of any happinesse. Yea as those Roses are usually sweetest which grow nearest unto stinking weeds: so the comforts of Gods Spirit are strongest when a man is otherwise perplexed with the greater difficulties. It was promised unto softab, that he should die in peace, 2 Chron. 34.28. and yet we find that he was slaine in warre, Chap. 35.24. His weeping and humiliation altered the very nature of trouble, and made warre to be peace unto him.

Now for the Use and Application of this point; This serveth, first, to instruct us how to deprecate Calamities when God shaketh his Rod over us. Thereb is nothing in all the world that God is angry with but finne: for all other things are his owne workes, in the goodnesse of which he wrested with singular complacency and delight. Sinne is that against which Gods arrowes are directed; and as the arrow flicks in the Butt unto which the marke is fastned : so the judgements which are shorat sinne, must needs light upon us unto whom sinne cleaveth. The way then to divert the arrow is to remove the marke. It is true, God doth sometimes bring afflictions with. out respect to the provocations of fin, upon his best fervants. As if a man should shape out of a masse of gold some excellent vessell, though the gold be never fo pure, yet it must passe through the fire and the hammer again. But it is certain too, that no affliction comes in Anger

a Plut, de Sa-

Sett.9.

b Usque ad delictum bominis Deus taut um bonus, et sevefuclex & severus, &c. Tertu. contra Marci. on.l.2,c.11,14.

but

but with respect to sinne. And the Anger of God

Now for diversion of this, there is no way

is the bitterest thing in any Calamitie.

but to get sinne removed. Take the bark from a tree, and the fap can never find way to the boughs, Sinne is the Fehiculum which carries shame and forrow to the foule. Take away that and a Judge. ment hath no Commission. You may find an Error in it, if you be not the same men that you were when it issued forth, for God shootes no arrows to hurt the body of his Sonne. It is ttue, lob complaines that Gods arrowes did flick in him 106 6.4. But these were not for a destruction, but for triall: as men shoot bullets against armour of proof, not to hurt it, but to praise it. 106 in this case was brought forth not as a malefactor to fuffer , but as a Champion to triumph. Let a man take what course he can to keep off Gods judge ments, and hide himselfe in the closest protection that humane power or policy can contrive, fo long as he keepes his finne with him, Gods arrows will get through at one b joynt or other. A naked man with Innocency, is better armed then Goliab in braffe or Iron.

We are apt in our distresses to howl, and repine, to gnaw our tongues, and teare our fless in the anguish of our sufferings. Like the silly Hart, which runs mourning and bleeding, but never thinks of getting out the satall dart which slicks in his side. We look appeared to see whether help will drop into our mouthes; and we look downward, to see whether humane succount

a Verberat & lacerat, non est favitta, Certamen est. Senece de Prov. c. 4. Tentationibus non vinctur sides, sed probatur. Cypr. de Mort. Aug. de Civ. Dei, lib. 1. cap. 29, 30. l. 4. c. 3.

1 King. 22 34.

c Ifa. 8. 21,22.

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will availens. But we looke not inward to finde out the plague of our own bearts that wee maybee rid of that. And till this be done, finne doth as naturally draw and fucke judgements to it, as the Loadstone doth iron, or Turpentine fire Indefatigable have beene the paines of this High Court. to make up the breaches that threaten us, and to heale the Land. Whence comes it that our difractions remaine unremoved? Certainely our leakes are not fiopped, our finnes are not thrown away, wee labour at the pump to get the water our but we doe not take care to eure the paffage at which it enters in: wee are old bottles fill, and 6 God will not put new wine into old bottles. If men would fpend their murmurings and reproaches sather upon their sinnes then upon their physicians, the worke would bee fooner done. When the Temple of God was to be new built, and a pub lick restitution of the face of things unto glory and splendor was in agitation, the Prophets call upon Gods people in speciall then to repent. Impenitency puts obstructions to Gods mercy, and to all noble enterprifes. So long as our lives are as bad as before, how can wee expect that our condition should bee better a in that case mercies themselves become no mercies : as in the case of Repentance, judgements would bee no judgements. If we turne from our evill waves, God hath engaged himselfe by a solemne promise, that he will doe us no barme, Ier. 29.6. Otherwife to busie our selves in outward Ceremonies of Repentance, bodily fasting, and verball praying, is in-

a 1 Kings 8. 38

Sect. 10.

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. Hag. 1.'6 Zach. 1. 2 Sett. 10.

a Arift. Rbet.

5. cap. 8.

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deceive him. And God will answer such men not according to the prayer of their lips, but according to the Idolof their bearts, Ezek. 14.4,5.

Secondly this teacheth us bow to pray against fin. It must be against all, and in all respects. In the Hebrew text there is a kind of unusuall transpofition of the words, TU NUT ->> The word All is first. Me thinkes it doth intimate an Intenmelle of the Church upon that point, to have, if it were possible, alt taken away at the very first. If there bee one leak in a ship, one gap in a wall, one gate in a City unprovided for; it is enough to fink a ship, to drown a Countrey, to betray a Citie. One little boy thrust in at a window, can unlock the doore for all the rest of the theeves. It was but one lenah that raised a tempest, but one Achan that troubled a Camp, and one fin generally unrepented of were enough to undo a Kingdome. Do not fay it is a little one, and my foule shall live. Even the Philosopher tellethus, that fometimes adinhuara inaxisa are piyisa, the smallest errors prove most dangerous. How little soever it bee in its owne wature, it becomes hainous by thy allowance. It is as much treason to coin pence as twenty shilling pieces, because the Royall authority is as much violated by the one as the other. Hivano monta

This then wee must first and principally remember, to set our selves against all sin. In Confession none to be dissembled, in Supplication none to be excepted, in Convension none to be reserved: ne-

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ver give it over for long as any is left. O Lord, yet it works, yet it lives, yet it tempts, yet it paines me. Sin hath not done accusing of me, let not thy mercy have done forgiving of finne. Sin hath not done rebelling in mee, let not thy Grate have done subduing of fin. When men kill Snakes or Vicers, fo long as they fee them pant, or offer to thrust out a sting, they strike them still. Sin like the thiefe on the Croffe, when it is fak nailed and kept from its old tyrannie, yet will, as much as it can revile, and fpit out venome upon Christ. O therefore give it not over, break the legs of it, cmcifie it clean through, till it be quite dead. None can pray or turne unto God in truth, or hope to be delivered from judgements in Mercy, fo long as he holds faft any known fin. Can any man looke to receive benefit by the bloud of Christ, who hips the villaine that thed it? sit not treaton knowingly to harbour and entertaine a Traytory Whosoever loves and holds fast sinne, lies unto God in every prayer that he makes oled agon ever bluod

This serveth to reprove and bumble us for our hypocrific and halvings with God in our conversions from sinne, and confessions of it; we are willing to pray for the pardon of them all, wee would have none hurt us: but when it comes to parting, and taking all away, this we cannot away with. Some are fat, delicate, golden sinnes, wee would saine spare these, as a Saul did Agag, and hide them as a Achan did his wedge. Herod heares John gladly in many things, but if hee re straine him of his Herodias, hee must expect to be

a I Sam. 15.9. b Toth. 7. 21. c Mark, 6. 20. 2 Ade 16. 18

b 1 Kings 10.

himself restrained. Agrippa will be almost a Christian but altogether may chance bring a chaine with it. I thu will downe with Basl and his Priests but hee knowes not how to part with his Calves, lest he venture his Kingdome. Policy is ever entring Caveats against piety. Thus menhuck, and stand upon abatements with Christ in the bargaine of Salvation, not considering that the purchase of heaven, is like the buying of the sibyls Prophecie, the longer wee stand off, the dearer every day it will cost us; the more tears, the harder repentance, the deeper forrow, the stronger cries. These menknow not the price of a soule, nor the worth of a Saviour.

O if Christ should have served us so in dying for since, as many of us doe serve him in turning from sin, what a condition had our soules been in? If he had eyed for some sinnes, and not for others; if he had been unwilling to save us to the uttermost, as were are to serve him to the uttermost; if hee should have stopt before hee came to Consumma. tum of , and less any one drop of that bitter Cup for us to drink after him, would it not have caused our belly to swell, and our thigh to rot, and made us for ever uncapable of any other mercy then onely a lesse damnation?

Well, (beloved;) Christ expecteth, that as hee dyed for all sin, so we should die to all: hee will be counted a morthy of all acceptation, before hee will bestow himself: he will not suffer his Bloud and his Mercy to mingle with sin, or to be a protection to it: he cannot endure mingling of the holy

Zeph. 1.5 1 Reg. 17. 33 Nehem. 13.24

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feed with the prophane: Iwearing by God, and swearing by Malcham : Samaritan Services, to be for the Lord in one thing, and for the world and flesh in another, one step straight, and another crooked; one speech Alband, and another Ca naan: to let our conversation be yes and nay, a mangrill service; a In this I will do as you bid me, but in that I will not; like the Jews that would buy Christs bloud with money, but not take the money into the treasurie; they were fearfull to defile their Chefts, but notto defile their Consciences: This Christ cannot away with. It is dangerous to fay with the b Pharifee, This I am not, and that I am not; or with the c young man, This and that I have done, and in the meane time to have one thing lacking, to have one doore locked up still to keep Christ and falvation from us : who foever keeps a covetous beart for the world, or a fenfuall heart for the felb or a proud heart for the Devill, is unworthy of Heavenby his own Election, and would not goe in thither if the doore were wide open; he would not find there any fuell for these his lufts. any Nabal, or Cosbi, or Distreptes to converse withall. And furely, he that doth any done wickednesse with allowance, in Gods construction. is habitually guilty of all, lam. 2.10, Luk. 16.10. Eze. 18. 10.12.

Alternæ inter cupiditate nofram & pænitentiam vices funt. Senec. de etio Sap ca.27. Maximum judicium mala mentis fluctuatio Ep. 120. Vir bonus CHETHIERN TOC Arift, Ethic, 1. 9. cap. 46. TITPE Javos lib, 1. cap, 10. MOX SUPOL TO Becaroy exiyum lib. 8. cap. 8. in to 63 2 בס מים ב מאא erita ivacit af, &c. Clem Alex. from, lib. 4. Nulli fervorum licet ex his quæ do. minus imperat quod placuerit alfumere, qued

displieuerit repudiare. Salvian, de provid. lib. 3. Duk. 18. 11. c Mar. 10.20. d Qui un precentitomnium reus est, peccans contra Charitagem in qua pendent omnia, Aug. Epist. 29. Si pauca simulacia circumserar in una Idololaria est, si unam thensam trahat, sovie tamen plaustium est, Tertull. Vide Senec. de Benesic, lib. 4, cap. 26, 27. lib. 7. cap. 15.

Therefore

1 Sem. 6.11

Therefore in this case as a Samuel said to lesse. 'Are bere allthy children? If any be left, wee will not fit down till he come. So we must conceive in our confessions and abrenuntiations of fin, that Christ asketh us, Are bere all? If any be referved, I will not take possession till that be cast out: there must not an boof be left in Egypt, if God be to be ferved. Gods Law, as well as mans, difallows Immates in the fame house: he will not endure a divided heart : he is beire of all things, there lies no writ of partition in his Inheritance, his Title is fo good that he will never yeeld to a Composition, hee will have all the heart or none.

e Pfal. 12, 2. lam. 1.8. Pfal. 119. 104

1 28.

Heb. 4. 13 Gen. 17.1. Cor. 2.17.

4. We should therefore be exhorted (in time of trouble especially) to set about this great worke, to fall foule upon our finnes, to complaine against them to God, as the Achans that trouble Ifrael, as the corrupters and berrayers of our peace, to fet our selves in Gods eye, and not to dare to lie unto his holy Spirit, by falfenesse or hypocrifie; as if wee could referve any one fin unmortified which he should not know of. But being in his fight to whom all things are naked and open, to deale in all fincerity, and to hate fineven ashe hates it.

There are five notable duties which these three words, Omnem tolle iniquitatem, do lead us unto.

1. Sense of fin, as of an heavie burden, as the Prophet David calls it, Pfal. 28.5. Such fenfe our Saviour requires in true penitents, Come unto me all yee that are weary and beauty laden, Mat. 11.38. To conceive them heavier then a Milftone, Luke 17.2.

Then

Then the weight of a Mountain, Luk. 23.30. O what apprehension had S. Peters converts of fin, when they felt the nails wherewith they had crucified Christ, sticking fast in their own hearts, and piercing their spirits with torment and horror? Alls 2.37. Oh what apprehensions had the poor Laylor of his fins, when he came as a prisoner before his owne prisoners, springing in with monstrous amazement, & consternation of spirit, befeeching them to tell him, what he should do? Ads 16.23.30.

Confider it in its' Nature : an universall bruise and sicknesse, like those diseases which Physicians fay are Corruptio totius substantie, from head to foot, 1/2. 1.5, 6. And who doth not feel fuc h andniverfall languor to be an heavie burden? for a man that must needs labour, to have weights hung at his hands; that must needs malk, to have closs fastened to his feet, how can he choose but cry out with the Apostle, O me ched man that I am pho shall deliver me? Rom. 7.24.

Confider it in the Curfe that belongs unto it. A Roll written within and without with curfes.

Look outward, and behold a curle in the Creature, Vanitie, Emptinesse, Vexation, Disappointment; every creature armed with a fling to revenge its Makers quarrell.

Look inward, & behold a curse in the conscience, accusing, witnessing, condemning, haling to the tribunall of vengeance; first defiling with the allowance; & after terrifying with the remembrance of fin.

Look upward, and behold a curfe in the heavens, the wrath of God revealed from thence upon all Ram. 1, 18. unrighteousnesse. Look

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Ezck:2.

Looke domnward, and behold a curse in the earth. Death ready to put a period to all the pleasures of finne, and like a trap-doore to let downe into Hell, where nothing of finne will remaine, but the worm and the fire.

Look into the Scripture, and fee the curse there

described: an everlasting banishment from the glory of Gods presence : an everlasting destruction by the glory of his power, 2 Thef. 1.9. The Lord shew. ing the jealousie of his Iustice, the unsearchablenesse of his severity, the unconceiveablenesse of his frength, the bottomless guilt and malignity of sin, in the everlasting destruction of ungodly men. and in the everlafting a preserving of them to feele that destruction: who knoweth the power of thy an. ger, faith Mofes. Even according to thy feare, fo is thy wrath b. It is impossible for the most trembling consciences, or the most jealous fears of a guilty heart, to looke beyond the wrath of God, or to conceive more of it then indeed it is. As in peace of conscience, the mercy of God is revealed unto beleevers from fai h to faith: fo in anguish of conscience the wrath of God is revealed from fear to fear.

A timorous man can fancy vast and terrible fears, fire, Iword, tempelts, wracks, fornaces, scalding lead, boyling pitch, running bell-metall, and being kept alive in all these to feele their torment: But these come farre short of the wrath of God, for first, there are bounds fet to the hurting power of a creature, the fire can burn, but it cannot drown the Serpent can sting, but he cannot teare in pieces. 2. The fears of the heart are bounded within those

a Anima in corpore erit non vivendi caufa fed dolendi Aug. de Civ. Deili.13. c.2, Prima mors animam nolentem pellit à corpore , Secundanolentem retinet in corpore. Ibid. 2 I. C.3. Pfal. go. II

those parrow apprehensions which it felf can frame of the hurrs which may be done. But the wrath of God proceeds from an infinite Justice, and is executed by an omnipotent arishmhamided power, comprising all the terror of all other Creatures, (as the Sun dorh alkother light) eminently and excossively in it. It butns, and drowns, and tears, and stings, and bruiles, and consumes, and can make waters feel much more then resson is able to comprehend.

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O if we could lay these things seriously to heart (and yet these are but lowe expressions, of that which cannot be expressed, and cometh as shore of the truth it felf as the picture of the Sun in a table, doth of the greatnesse and brightnesse of it in its own Orbe) should we not finde it necessary to cry out, Take may all iniquitie? this ficknesse our ofmy foulthis fword, this nayle, this poyfoned arrow out of my heart, this Diagger of Ehud out of my belly, this militone, this mountain from off my back, thefe flings and terrors, thefe flames and Furies out of my Conscience ? Lord, my wounds stinke, my lips quiver, my knees tremble, my belly rots, I am feeble, and broken, and roar, and languish ; thy wrath lyes hard upon me, and thy waves go over my head.

O if we had but a view of fin as it is in its native foulsesse, and did feet but a touch of that fury that God is readie to powre out upon it, this would stain all the pride of man, and source all the p'easures of sin, and make a man as fearfull to meddle with it, as a guilty woman with the bitter water which cauled the Curse. Most true was that which Luther

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fpake in this point. If a man could perfectly fee his own evils, the fight thereof would be a perfect hell unto him: and this God will bring wicked men unto. Reprove them, and fet sheir fins in order before them. Pfal. 30.21. Make them take a view of their own hearts and lives, fuller of fins then the Firmament of stars, or a furnace of sparks. O consider this you that forget me, faith the Lord a left a tear you in pieces, and there he none to deliver you.

Sed. 12.

* Athenews. lib. 1.

The second dutie is Consession, for he that cries to have fin taken away, acknowledgeth that it lyes upon him. A full Confession not of many, but of All fins, either adually committed, or habitually com prifed in our body of fin. * As be in the Comes dian faid, that he had invited two guests to-dinner Philocrates, and Philocrates, a fingle Man, but a double Eater: So in examination of our felves we shall every one finde fins enough in himself to de nominate him a double and a treble finner. A free Confession, not as Pharaohs, extorted upon the wrack nor as that of Judas, squeezed out with are guish and horror, buringenuous and penitent, arifing from the purpole of a pious heart, that cometh like water out of a Spring, with a voluntary free nesse; not like water out of a Still, which is forced with fire, mising

* Pſal 38.2. Ezek, 16.63, Ezek, 6.9, 20.43. I Cor.I I.3I. Ifa.30.23, The third dutie is Wearine fe and detestation of all sin, for we call not to have a thing removed till we be weary of it. Thus we are taught in the *Scripture, to be ashamed, and confounded; to loath, and abhor, to judge and condemne our selves; to throw sin away as a detestable thing, though it be a golden

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or filyer fin. A Spirituall Judgement looks on all fin as filthy and a stinking; sheweth a man to himfelf as a vessell full of Dung, Scum, Excrements, and makes him out of quiet till he be throughly purged. For Hatred is reis and makes him out of quiet till he be throughly purged. For Hatred is reis and makes him out of that which we have.

The fourth dutie is an acknowledgement of our own Impotencie to remove fin from our felves. Ve have no more power then a flave in chains hath to get our of his bondage till another ransome him; then a dead body in a grave, till Christ raise it. Our Iniquitie takes hold on us, and keeps we down, that we cannot hearken or be subject to the will of God. If sin were not removed by a greater strength then our own, it would most certainly fink us into Hell.

The last dutie is an Imploring of Gods mercie and grace, that what we cannot do our felves, he would be pleafed to do for us. b In works of Art it is hard to build, but easie to destroy. But in works of fin though our weaknes is able to commit them, yet none but Gods, power is able to demolifb them. None but Christ is strong enough to overcome the firmy Mon. His Perfon onely hath strength enough to leave the Curse of sin: His Sacrifice one. ly Merit enough to make expiation for fin. His Grace only vertue enough to remove the pollution of fin. Though we should take Nitre and much Sope, our fin would be marked Hill, but he cometh with Refiners Fire and with Fullers Soape, and can wash It was his onely bufinelle of coming into the world, To dollroy the norks of the Develloning Now

a P[a], 14-3.
2 Cor 7.
Omnis qu'm
panitet vix:tur secum-dugin P[a], 34.
drift, Rives.

Eph. 2 1.5. Pfal. 40.12. Rom. 5.6,7. 6.24. 2 Cor. 3.5. Ier. 6.10. Rom. 8,7.

b Facile eft memente, que quis veles cedere pof-Ceffione magne fortuna : facere ch parare cam difficile atque ardnum. L.v.2. 24. Corpora lente augescunt cito extinguumtur. Tac.t.Vit. Agric. A bores Magnas din crescere, una bor# extypari. .. CHYR LIBSTAN c Lug. 11.22. Ier,2 334.1 Mrl.3.3.

1 loh.3.8.

Ifa. 53: 6. Rom. 4.8.

Acb 9.4. Mich. 7. 19. Now the things which we pray for in this Petition are these three. 1. For Remission, that God would take away the condemnation of sin from us, by not imputing the guilt thereof unto us, but would exuse it to passever on Christ, on whom he hath laid the Iniquities ship people. Such an expression the Holy Ghost useth, whom the Lord hath caused thy sin to passe over from thee to Christ, a same to 12 which being obtained all other judgements are into falls removed to, so fat as they import proper and vinds ever punishment.

Secondly, for sandification, That the vertue of Christs death, and the grace of his Spirit may subdue the power of kin, and cleanse and strengthen our consciences against the commands of it, and

temptations unto it.

Thirdly, for continued Renovation, that as in fan diffication begun we have power against all kinds of fin, so by the continual supplies of the body Spirit, we may have further power against all degrees and semainders of fin. That Christ would purifie out sin unto death, as our finded film, and not give over mortifying it, till his blood be revented of it to the intermost, and out souls delivered from it to the intermost.

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Sed. 13.

#2ck.36.26. fer27.78. Buck.18.31. ffa.1.16. Hebit.73. I shall conclude the first part of the Petition with a short word of Exhoration unto this Honorable Assembly. * Those things which God worketh in us, and bestoweth upon us by his Grace, he also requires of us by his Command: Sometimes he premissib to turn us, sometimes he commandeth us to turn to him: Sometimes he Viddeth us put away

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finne, and fometimes he promifeth to take it away from us. In the one shewing as what is our dutie, and in the other where is our belp. And as this latter consideration calleth upon our Faish to pray so the former upon our madients to work. I shall therefore I Right Honourable humbly offer a double Exhortation unto all of you.

First that every one of you would ferrously endeavour to take away all inequity from his own person. And unto this there lyeth upon you a double Obligation; one with relation to the fafety of your own louis, for whatever other honour, realth, wisdome, learning, interest a man hath besides, if sin have the predominancy, they are but Sature wage zine, and that man his servant to imploy them against God that gave them and the more more ies any man hath been trusted withal, the heavier judgement will be poured our upon the breach of that trust. Better be a moothen resist to hold Wine, then a street resist to hold when the reasons of Gods grace, then a Prince with the load of a mans own this.

But there is a further rie upon you, with relution unto the successe of that Plonourable imployment whereputo you are called. Its nail estimate bearmand a seller and Rempub. Perminant. God will be fandationed in all shole that draw neer unto him, as well in civil, as in sacred Administrations. It is very hard for a person in whom sin rules, to be constantly taithfull to any publique and honorable service. For Succe spely established the heart, Plebr. 1319. Achnophel, a man of great wisdome sales from Davids.

Lex juber,
Gratia juvae.
Aug. Epist. 95.
& Epist. 144.
& l.3 contr. 2.
Ep. pelag. ca. 7.
Petamusus der,
quod ut babeamus jubet. im
Exod. quest. 55.
de bo 10 viduitatii, cap. 17.

Tacit. Annal.

decit sing

And admit he be faithfull, yet the fin of his her fends out a prohibition to the wildom of his her and the labour of his hand; he that will be a fit we fell for his Matters ules, must first of all purge his felf. 2. Times. 2.1. As we first cleanse a vessell be fore we use it. When Joshua was to negotiate a publique Referention, and to administer a publicus service, his filthy garment must be taken from his and he must be clothed with change of raymen Zach. 3.4,7. Let every one of you make his publique service one argument more then he had be sorted or his necessary teformation, and let the pie of your lives bear with electronic integrity of you honourable undertakings.

Sea. 14.

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R. Akika in pirke Abeth.

Secondly, As you must take away fin from you selves, so make it your principall work to take an iniquisie out of the Land : Liberry, Property , P viledges are facred and pretious things, not to in the least manner betrayed, yea in some sense may look upon them, as the Jews upon their Me fora, tanquam legu & pietatu fepem. As a fence an mound unto Religion it felf. Arbitrary governmen would quickly be rampering in facred things, be cause corruption in the Church is marvellous subservient and advantagious to corruption in the State, But the most Orient Pearl of this Kin dome is pur Religion, and the bittereft enemies to that, are our fins. Thele are the fauffes that di our Candleflick and threaten the removall of thefe the leaven that defile our Pallerers, and un God to palle away and depart from us; thele

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obstructions between his facred Majefly and your and between both, and the happinesse of the King. dome. Think feriously what wayes may be most effectual to purge out this leaven out of the Land. The principall facrificing knife which kils and mortifies fin, is the word of God, and the knowledge of it. Ir would have been a great unhappineffe to the Common-wealth of Learning, if Caligula had (as he endevoured) deprived the world of the writings of Homer, Virgil, and Livy. But O! what an Agyprian clamity is ir, to have in this Sun-shipe of the Gospel, thousands of persons and families (as I doubt not but upon inquirie it would appear) without the writings of the Prophets and Apayou files. A Christian souldier without his sword, a Christian builder without his rule and square, a pi Christian calling without the instruments and ballances of the Sanctuary belonging to it. Othere fore that every Parish had an indowment fit for a earned, laborious and worthy Pastor, and Paflors worthy of fuch endowments, that proviin flors worthy of fuch endowments, that provi-Bible in it, and (if by Law it might possibly be proul cured) the exercises of Religion therewithall, this would be the furest Magazine to secure the happinesse of a Kingdome: that all reproachful sules, which the devill useth as scarcrows and whisters to keep back company from preffing in upon Christs Kingdome, were by Law proferibed; That feandalous fins were by the awful neffe and feverity of Difcipline more blafted and brought to Mane. That the Lords house were more frequented, and his day more

Sucton in Calig cap. 34.

more fan dified, and his Ordinances more reverenced, and his Ministers, which seach the good know ledge of the Lard more encouraged then ever heis tofore Inone word that all the leverall fountains the Common-wealth were fettled in a found and flourishing constitution. That in every place we might fee Piery the Elme roevery other Vine, the Supporter to every other profession. Learning addined with Piety, and Law administred with Piery and Counfels managed with Picty, and Trade regu lared with Pierie, and the Plow followed with Pier tie. That when Ministers fight against fin, with the (word of Gods Word, you who are the Noble and Genery of the Land, would fecond them, and frown upon it too; a frown of yours may fome times do as much fervice to Chrift, as a Sermon of ours. Andhe cannot but take it very unkindly from you if you will not be flow your countenance on him who bestowed his blood on you. That you would let the strianesse of your lives, and the pietie of your examples put wickednes our of countenance and make it appear (as indeed it is) a base and fordid thing.

If we would thus fadly fet our felves against the fins of the Land, no power, no malice, no policies should stand between us and Gods mercies; Religion would flourish, and peace would fettle, and trade would revive, and the hearts of men would be re-united, and the Church be as a City compacted, and this Nation would continue to be as a hath been. Hite the Garden of Eden, a mirrour of prosperity and happinesses other people; and Garden of Eden, a mirrour of prosperity and happinesses other people; and Garden of Eden.

would prevent as in the second part of our Petition, with the bleffing of goodnesse; as soon as ever in iquity were removed, he would do us good; which is the second thing here directed to pray for, Receive us graciously.

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In the original it is NO 17. Take good, to wit, to be flow upon us, so Taking is sometimes used for Giving: Herecoived gifts for men, so in the Plalm, he gave gifts to men, so in the Apostle and it is not improbable that the ropher here severly leadeth us to Christ the Mediatour who first received gifts from his Father and then powers them forth upon his Church. Act. 2. 23.

The meaning then is Lord, when thou haft bardoned weakned montified fin go on with thy mercy, and being in Christ gracionsly reconciled unto us, give further evidence of thy Fatherly affection by bestowing partions upon us. They shall dor be cast away upon unthankfull persons we withreader the Calcus of our lips they shal not be bestowed upon those that need them not, or; that know where elfe to provide themselves. It is true me have gone to the Affrian, we have taken our borfes inflead of our prayers, and gone about to finde out good ; we have been fo foolish as to think that the I dols which have been beholden to our hands for any shape that is in them, could be inflead of hands. and of God untous, to help us in our need; but now we know that men of high degree are but a lie, that horfes are but a wanity station Idel is nothing, and therefore can give nothing. That power belongeth unto thee none elfe can do it, That mercy belongeth

Sett .15.

Gen. 43.3'. Pfal. 68. 19. Ephel. 4. 8.

Pfal.62.9. 33.17. 20.7. 1 Cor. 8.4. t clongerb unto thee, none else will do it, therefore since in thee only the father left find mercy, be thou pleased to do us good.

We will confider the words, first, absolutely, as a fingle prayer by themselves. Secondly, relatively, in their connexion, and with respect to the scope

of the place.

From the former confideration, we observe, Toat all the good we have in from God; he only must be sought unto for it; we have none in our felves, know that in me, that is, in me flost dwellet in a good, Rom. 7.18. we can neither * think, nor speak, nor do it.

And miffing it in our felves, it is all in vaine to

They can provide for our back and belly (and yet norther neither without God: the root our of which the fruits of the certh do grow, is above in heaven, the Genealogy of Corn, and Wine, is resolved into God. Holes, 22.) But if you go to your Lands, or Houles, or Teasuries for physick for a fick soul, or a guiley conscience they will all returnan Ignorance to that enquiry salvation dorth not grow in the furnows of the field, neither are there in the earth to be found any Mines or harvests of Grace or Comfort.

In God alone is the 'fountain of life; he that only bit good, he only doth good, when we have wonted our felvs with having recourse to second causes, here at last, like the wandering Dove, we must arrive for sest: Many will fay, who will shew us any good, Do thou lift up the light of thy countenance upon

* Gen. 6.5. 2 Cor.3.5. Matth, 12.34. Pfal.14.3.

> aPfal.369 b Matt. 19.17' c Pfal. 119.68'

us. Pfal. 4.6. From him alone comes everygo gilt. Jam. 1: 17. whether Temporall) it is his blef ling that maketh the creature able to comfort me Thewoman touched the hem of Christs garment. but the vertue went not out of the garment, but out of Christ, Luk. 8. 44. or whether Spiritual fandified efaculties, fandified habits, fandified's mori. ons, glorious brelations, in Predeffination Adoption, and Christian Liberty : excellent gifes, heavenly k comforts, all and lonely from him. And that without change and alteration he dorh nordo good one while, and evill another, but goodneffe is his proper and native operation; he is not the sather of fin that entred by the dettil y heris not the author of destby that entred by fin; but mour deftrasion & of our felves. And therefore though the Prophet lay, Is there any evil in the City, which the Lord bach not done ? Yet, he doth in not but onely as it to as num juftia, gedinorderto bisglery: For it is heft with God, that they who run from the water of his Commands hould fall under the order of his Post widenes, and doing willingly what hee forbids. (hould unwillingly fuffer what he threatmethion)

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In one word, God is the Author of All good, by his grace working it: the Permitter of all will, by his present enduring it: the Orderer and disposes of both, by his mercy rewarding the one; by his juffice revenging the other, and by his metadome directing both to the ends of his eternal glory.

This serveth to discover the free and selemerking of Grace in our first conversion, and the continued working of grace in our further sandtification what

d Prov. 10.2. Match.4.4.

er Joh 5,202 Phil. 2-13. Ier. 33,39. Rom. 5. 5. feph, 2,8,9,10 Col.2.11,12. g 2 Tim. 3.25. Phil. 2.130. b Eph. 1. 5.6. Ich. 1. 13 i Cot. 13.6: 42 Cor. 1.3. Rom 15:13. (Concil Milevit, can 3445. Concil Araufiean fecund, Aug.de grat.& lib. Arb. ca.2 I. # Hof. 13.9. # Amosz.6 Ifa.45.7. Vid Tenul. con Marcion. ling.ca.34.

Sed. 16.

foever

d Prov.

Matrician.

o Aug.de grat. & lt.arb.ca.1.6 de grat. Chrifti ca 25.cont, 1 ep. Fel ag.li. 4. c.f. de perfect. inflitia ca. 19.

p Aug de civ. Dci.h.12.6.9. Field of the church T.I.C. 3.

d Aug.li.de pay

71 Cor 2: 12 5 Matted 1, 200 ler. 21. 34. Vid. Aug. de grat. Chrift, li 1. 6.13.14. & cp. 143. [lob. 6.4". Ezek. 34, 26. ler. 32.35. t Aug. de grat. Christi c. 24. # Heb. 13 .20. Rom 7.18. Phil. 2. 13.

foever is good in us babitually, as Grace inhering, or affually, as Grace working, is from him alone as the Author of it. For though it be certain, that when we will and do, our felves are agents, yet it is still under and from him, Certum oft nos facere cum faciamus, fed ille facie ut faciamus, as the great cham! pion of Grace Speaketh: by Grace we are that we are we do what we do in Gods fervice: Vessels have no wine bags have no money in them, but what the Merchant putteth in the bowls of the Candleflicks had no ovl but that which dropped from the Olivebranches, and constitution

Other things which feek no higher perfection then is to be found within the compate of their Ownizarie, may by the guidance and activity of the farth meture, attain thereunto : but man afoiting to a divine happineffe, can never attain thereunto bue by a divine fireign so impossible it is for any men to enjoy Gadwithout God.

The truth of this point sheweth it in five gracald fell under the orner of taoist

By Grace our mindes are enlightened to know and believe him for spirituall things are spiritually discerned;

2. By Grace our bearts are inclined to love and obey him, for fpirituall things are spiritually ap. proved : He onely by his Almighty and ineffable operation, worketh in us, Et veras Revelationes, et bonas voluntates.

2) By Grace our plives are enabled to work what our hearts do love, without which, though we should will, yet we cannot perform , no more then

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the knife which hath a good edge is able a dually to out, till moved by the hand.

A. By Grace our good works are carried on unto perfection. Adam wanting the Grace of perfeverance, fell from innocency it felf: It is not sufficient for us that he prevent and excite us to will, that he co-operate & affif us to work; except he continually follow and supply us with a residue of spirit to perfect and finish what we set about. All our works are begun, continued, and ended in him.

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Laftly, By Grace our perseverance is crowned: for our best 2 works could not endure the triall of justice, if C od should enter into judge ment with us; Grace enableth us to work, and Grace remardeth us for working; Grace beginneth 2, and Grace finisheth both our faith and salvation. The work of holinesse is nothing but Grace, and the reward of holinesse is nothing but Grace for Grace.

Secondly, this teacheth us how to know Good from Evil in our felves; what we look on as good, we must see how we have derived it from God; the more recourse we have had unto God by prayer, and faith, and study of his will, in the procurement of it, the more goodnesse we shall find in it. A thing done may be good in the substance of the work, and yet evill in the manner of doing it; as the substance of a vessell may be silver, but the use tordid. Iebu his real was rewarded as an act of suffice, quosal substantiam operis, and it was punished too as an act of policy, quosal medum, for the perverse end. A thing which I see in the night may shine, and that shining proceed from nothing but rottennesse. We

x Thefs.23.
1 Pe .5. 10.
Indever .4.
Ioh. 17. 15.
y Vid Aug.
Exchinid c. 2.
de grat. & lib.
arb.co. & 1y.
Peto ut acciam, & cum accepto rufus
pero. Hieron.
ad Crefiphon.
2 Pfal. 143.2.
Ifa. 64. 5.

a Phil.1.6. Heb. 12.2.

Sea. 17.

phil. 15. 16.

L. Pine

1 King. 10.30. Hofea.t.4. b 1 Sam.21.7. Mar.6.20, Act. 24.25. Ifa.58.3. Matth, 6, 16. Mar. 23. 2,3. c Rebus ad ima tendentibus in lmo ponitur fundamentum: Ecclesia vero in Imo polita tendit in Calum, fundamentum ereo noftrum ibi positum eft. Aug Enarrat. T.in Pfal. 29.

d ler. 3.21. e 1(2.1.22. Ezek. 22.18.

f Ioh, 8.44.

b Rom. 2:24. Iam. 1.14. i Col. 3.5. Eph. 4.22. must not measure our selves by the motter of things done: for there may be be Malum opus in bona maisria. Dorg prayes, and Herod hears, and Hypocrites sast, and Pharises preach: but when wee would know the goodness of our works, look to the sountain, whether they proceed from the Father of lights by the spiritos love, & the grace of Christ, from humble, penitent, siliall, heavenly dispositions; nothing will carry the soul unto God, but that which cometh from him. Our Communion with the Father, and the Sonne, is the trial and soundation of all our goodnesse.

Thirdly, This should exceedingly abase us in our own eyes, and stain all the pride, and cast down all the Plumes of shesh and blood, when we seriously consider that in us, as now degenerated from our originall, there is no good to be found, our wine become water, & our silver drosse, as our Savious saith of the devil; when he lies he speaks de suo, of his own, so when we do evil, we work, do no stre, of our own, and secundum bominem, as the Apostle speaks, According unto man, 1 Cor. 3.3. Lusts are some own, our very homembers to that body of sin which the Apostle calleth the old man, with which it is as impossible to do any good, as for a Toad to spit Cordins.

Men are apt to glory of their good hearts and intentions, only because they cannot search them. Iter. 17.12. And being cornel themselves, to entertain none but cornel nations of Gods service. But if they knew the purity and jealouse of God, & their own importancy to answer so boly a wil, they would

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lay their hands upon their mouthes, and with 106, abborthemselves, and with Isiab, bewail the uncleannesse of their lips, and with Moses, fear and quake, as not being able to endure the things that are commanded, and with Ishua, acknowledge that they cannot ferve God, becauf be is boly : they would then remember that the Law of God is a Law of fire. Deut. 3 3.2. and the Tribunall of God, a Tribunall of fire, Ezek.1.27, that the pleading of God with finners, are in flames of fire, 112.65.15, 16. that the triall of all our works thall be by fire, I Cor. 3.13. that the God before whom we must appear, is a confinming fire, Hebr. 12.29. Goe now and bring thy fraw and fubble, thy drowfie and fluggifh devotion, thy fickle and flattering repentance, thy formall and demure fervices into the fire, to the Law to measure them, to the ludge to censure thema nay, now carry them to thine own confcience, and tell me whether that wil nor paffe the Fathers verdict upon them . Sordet in confredu Indicis, qued fulget in confpettu operantis, That which is fayr in thine eye, is filthy in Gods.

Lastly, this serveth for Exhortation unto these particular duties. First, unto Patience and meek-nesse under any evill that God may bring upon us, and that not barely, because he doth us good in other things, which was lobs argument, Shall me receive good from the Lord, and not evill? Job 2.10. But surther, because the very evils that come upon us, are often times by him intended for good, as so-sept told his brethren, Gen. 50.20. We are not angry with the Physician when he launceth, dieteth,

Iob 42,5,6, Ifa.6,5. Heb.t2,20, Iofh.24, 19.

Greg. Seat. 18. Medicina eti. am invitis pro. deft. Sen.ep. 98 Que per insuavitatem meden tur, emolumento curationis offenfam fui exculant, & prefentem injuriam Superventura utilitatis gratia commen dant. Tertul.de penit.cap.10.

bRev. 09. Heb. 11.11. Ita. 27.9. 48.10.

c Quisquis volens detrabit fame mee, nolens addit mercedi mee. August, cont. literas Petiliani li-3. cap. 7.

Rheror.1.3.c.4.

Sen,ep.81

and restraineth us of our will she denieth us our will, that we may have our will a sick man is many times most faithfull, served, when he is crossed. I lop my trees, bruise my grapes, grinde my corn, to sic it to the ends whereunto it tendeth. Gods end is mercifull when his hand is heavy, as Johns Roll was, b sweet in the mouth, but bitter in the belly, so troubles may be bitter to the palate, but profitable to the Conscience: like hot spices that bire the tongue, but comfort the stomack.

And as it dictateth patience in fuffering evil, fo in doing our duties, though we fuffer contempt and reproaches for ir. If we were to receive our rewards from men, their frowns might discourage us; but when we have done Gods will, God himself will be our reward, and make his promifes a comfort unto us. Moses and Aaron, though their whole imployments were for the good of Ifrael, were yet repayed with murmuring & discontent, and the people like children, qui cibum sumunt, sed flentes (to use the similarde of the Orator in Aristotle) repined at the food which their prayers obtained for them. yet nothing dismayed them from their duty. Etiam post naufragium tentantur Maria. The woman of Ca. naan prays on when the is denied, and Tacob holds with his hands when his thigh is lamed : our first care must be to be in our way, to be doing our duties, & then though (as (Solomon fpeaks) we should meet a Lion in our way, we must not be dismayed for Angels are stronger then Lions, and he hath given bis Angels charge over u , to bear us in our wayes ,pfall 91.DI. Yea, Whilest we are with him , he himself it

with m, 2 Chron. 25. 2. so that the way of the Lord is the surest and safest walke that any man can have, The way of the Lord is strength to the upright, Prov. 10.29.

Secondly, unto Humility: If thou be a Vessell of cold and thy brother but of wood, be not high minded, it is a God that maketh thee to differ, the more bounty God shewes, the more humility he requires. Those Mines that are richest are deepest, those Stars that are highest seeme smallest, the goodliest buildings have the lowest foundations; the more God honoureth men, the more they should humble themselves: the more the fruit, the lower the branch on which it grows ; pride is ever the companion of emptineffe: O how full was the Apostle, yet how clow was his language of himselfe, least of Saints, af of Apostles, chiefe of sinners, no sufficiency to think no abilities to doe, all that he is, he is by grace; thus Hamility teacheth us in our operations to draw Brength from God, not for our felves; in our graces to ascribe their goodnesse to God, and their weaknes to our felves.

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Thirdly, unto dependence and continuall recourse to God, as the sountaine of all good, to keep an open and an unobstructed passage between him and our soule: say not, I have light enough in my house, I may now that up my windowes, for light within bath dependence upon immediate supplies from the Sun without, and so hath grace upon continuals supplies from the Sun of righteonsnesses, God teachetheven the Bushandman to plow and thresh, 1sa.

28, 26. In these things his direction is to be implered:

41 Cor.4.7. Rom. 11.20. Ille discernit qui unde discermaris impertit. pænam debitam removendo indebitam gratia largienda, Aug. contr.2.ep.Pelag.1.2.ca.7. b Opulentissima metalla quorum in alto latent vene, Scep. 23. Altissima flumi. na minimo sono labuntur. Q. Curt.1.7. c Ephel.3.8. I Cor. 15.8. 1 Tim. 1. 15. 2 Cor.3.5. Rom.7.18,

Vide Aug. de grat. & li, arb. cap. 8. 1fa.9.6.
Pfal.119.24.
a Liv.lib.26.
A Gel.l 7.1.
Valer.Max.
l.1.6.2.
b 2 Sam.15.
26.31.
Ifa.47. 3.4,15.
A Chr.20.6.
Neham. 4. 3,40.

plored: Meddle not then with great and high affairs without recourse unto him. His name is Count feller, and his testimonies are Counsellers, let them be the rule and square of all your debates. It is a recorded for the honour of Scipia, that he went first to the Capitell, and then to the Separe. But you have more noble examples. b David is put to flight, he flyes and prayes; Ezekiah is at a stand in all his Counsels, he sends to the Prophet and prayes; Icho. (aphat is in great diffreste, and knowes not what in the world to doe, but he prayer; Nebemiah is sore afraid, and hath a Petition to make to the King, but first he makes one to God, and prayer; when ever the children are come to the birth, and there is no strength to bring forth, all the world cannot furnish you with fuch another Midwife as prayer, and recourse to God; it hath delivered even graves of their dead. Therefore let me befeech you when ever you meet with such difficulties as put you to fland, that you know not what to advise or refolve upon, goe to your Closers, profrate your selves at his Throne, whose honour it is to be seene in the Mount beg counfell of him in whom are hid all the Treasures of wisedome and knowledge. Lecip appeare that you feek his face to direct you and his glony as the supreme end and designe of all your confultations, and then try whether buble nota prefent bely in trouble, and whether he will not mis nifie the mifedome of his Counfell in the perplexime of yours. Fourthly, unto fidelity in the use as any good

which God befraves upon us for God gives not

talents

talents to men, barely to mich men, but to impley them; therefore as the Veffell hath one passage to let the Wine into it selfe, and another to poure it our into the Plaggon, so we should not only fill our selves by dependance upon God, but should supply our selves by love and service unto our brethren.

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Right Honourable, This Nation hath put into your hands allthat is outwardly deare unto them. their persons posterities, liberties, estates : In the fe fad and wofntl distractions, they look upon you as binders, and healers, and standers in the gap, and reparens of the walt places; God bath called you unto an high and a great truft; and the fad diftempers of the Church and State, the diffresses and desolations of Ireland, the doubts and feares, the thiverings and convultions of England, and in thefe two the interest of all the Protestant Churches call upon you. like the man of Macedonia in Saint Pauls vision. Asts 16.9. Come and help m. Now in this great frait, when the children are come to the birth, and there is no firength to bring forth, ftir up the graces of God in you, call together all that is within you to call upon his name, improve the uttermost of your interests in him for the stare of his Church, mannage every one of his gifts to the clofing of those miserable breaches which threaten an inundation of calamitie upon us allswisedome, and learning, and piery, & prudence, are bealing things: Remember (and O that God would put into the hearts of this whole Kingdome, from the Throne to the Plew to remember) the fate of a divided Kingdome

dome from the mouth of truth it felfe; O that we would all remember that mifunderstandings; and icaloufies, and divitions of heart are an high evil dence of Gods displeasure, and that sbrough the wrath of the Lord of Hofts, a Land is darkned, and as it were infatuated, when Manaffe is against Ephraim and Ephraim against Manaffe, and every man eatel the flesh of bisiowne Arme. Ifa. 7.9.21.0 let us all re member what it coft Shechem and Abimelech, what it coft Benjamin, and the other Tribes, even the loffe of three core and five thou fand men remem ber Priamus and his children will laugh, Babylo will clap their hands and wag their head a no fuel time for Shifliak the Ægyptian to trouble Jerus lemas when Ifrael is divided. 2 Chron. 12.2. Le it never be faid of Gods owne people, that they are fallen into the curfe of Midianites, and Ammo rites, and Edomites, and Philiftines to help forward the deftruction of one another. O that God would give this whole Nation hearts to confider the things, that he would put a spirit of peace and re folved unity into the minds of this whole people to be true to their owne happinesse, and by how much the greater are the fubtilties of men to divide them, to be fo much the more firmly united in prayers to God; and in concord between them felves, that they may not expose their persons estates, posterities, and (which is dearest of ath) their Religion, to the craftie and bloodie advantages; of the enemies of the Protestant Churches who in humane view could bive no way to over throw them, but by their own differentians. of mold at dome

I have done with this point, and shall conclude all with a very few words of the next, which is drawn from the scope and connexion of the prayer suggested, to the judgement threatned, It is this;

When temporall judgements are felt or feared, Gods people should pray for spiritual mercies; Humane forrows cannot overcome where the joy of the Lord is our ftrength. Thus the Lord feems to have taught his Apostle, he was under some pressing discomfort, the messenger of Satan sent to buffet him, he prayes for particular deliverance, and God answers him non ad voluntatem fed ad utilitatem, implying a direction unto all fuch prayers, My grace is Sufficient for thee, 2 Cor. 12.9. When thou feeleft a thorn in thy flesh, pray for grace in thy heart, the buffers of Satan, cannot hurt, where the grace of God dorb suffices so he directeth in time of plague and famine, to pray, and to feek his face, 2 Chron, 7. 14. to look more after his favour than our owne cafe; to be more folicitous for the recovering of his Love, than for the removing of his Rod. This is a true character of a filiall disposition. In the way of thy judgements, even in that way, wherein wicked men fling thee off, and give thee over, and quarrell with thee, and repine against thee, even in the way of thy judgements do we wait for thee, and the defire of our foul is more to thy Name, than to our own deliverance, 16.26.8. true Diciples follow Christ, more for his Doctrine than his loaves, and are willing to choose rather offiction than iniquity.

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The grace and favour of God is life, Pfal. 30.5. better than life, Pfal. 62.3. and therefore must needs

Sett. 19.

Bonus qui non tribuit quod volumus, ut tribuat quod mala quod ep. 34.
Exaudiens Cardinem desderii ejus, non eurasii quod tune petebat, ut in mesacceres quod semper petebat.
Conf.li.5.c.8.

Joh. 6. 29. Joh 26.2 I. 35.9,10.

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Heb.12.29.

be the most soveraigne Antidote to preserve, and to bear up the foul above all other discomforts, where as if he be angry, no other helps are able to relieve us. Braffe and Iron can fence me against a Buller or a Sword, but if I were to be cast into a furnace of fire, it would help to torment me, if into a pit of water, it would help to finke me: Now our God in a consuming fire, and his breath a streame of brimstone. Humane plaisters can never cure the wounds which God makes : where he is the Smiter, he must be the Healer too, Hof. 6.1. All the Candles in a Count trey are not able to make day there, till the Sunne come; and all the contents of the world are not able to make comfort to the foule, till the Sun of Righte. ousnesse arise with healing in his wings. In a Mine, if a damp come, it is in vaine to trust to your lights. they will burn blew, and dimme, and at last vanish you must make haste to be drawne upward if you will be fafe. When God tharpneth an affliction with his displeasure, it is vaine to trust to worldly succours, your desires and affections must be on things above, if you will be relieved. There is no remedie, no refuge from Gods anger, but to Gods grace. Bloud letting * is a cure of bleeding, and a burn a cure against a burne; and running into God is the way to escape him, as to close and get in with him that would fir the you, doth avoid the blow. In a tempest at Sea, it is very dangerous to strike to the shore, the safest way is to have Sea-roome, and to keep in the Main ftill there is no landing against any tempest of Gods judgements at any share of worldly or carnall policies, but the way is to keep

* Calores ca'ovibus oner.indo
deprimimus ésfanguinis fluxu
defusa insuper
venula revocamus, Testul.

wich him stidles, if he bewith us in the Ship, the winds and the Sea will at last be rebuked.

This then should servere humble us for our carmall presers in times of judgement, fuch as the hungry Baven, or the dry and gaping carth makes when we affemble our feives for Gorne and Wines for paice and fafety, and be in the meane time careleste who ther God receive us graciously or no. God much complains of it, when he flew Ifrael, the rack made himrora, the red made him fater, but all was to beridotaffliction: It was the prayer of mature for raft; not of the Spirit for grace, for their beart was net riett, Pfal. 78, 24, 37. The like he complains of after the Capeivity they fasted and prayed in the fifth moneth (wherein the City and Temple had bin burned) and in the foventh moneth (wherein Gedeliabled bin flain, and the remnant carried captive) but they did it not out of finceriois toward God. but one of palicle for them felves and this he proves by their behaviour after their return. If you had indeed fought me, you would have remembred the words of the Prophers, when terufalenawas inhabited before, and being returned, would now have pur them to pradifer Bur letufalem inhabited after the Captivitie is just like lerufalem in that ited before the captivinies to that from hence it appears, that all their weeping and feparating was not for pious, but po! litique reafers, Zwhi715, c. And there is nothing under heaven more harefull, or more reproachfull unto God, than to make Religion ferve turns, to have pitty lacquey and dance attendance and be a drudge, and groom to private ends to make it a cloake to poSett . 20.

Jer.42 12.

licy, a varnish to rotten wood, filver, droffe to a broken Potsheard,

O then, when we weep and seperate our selves, let us not think to mock God with empty ceremonies of Repentance, let us not assemble our selves, only to state away the rod from our back, and to get peace and security to our owne persons, and then let the savour of God, the power of his Grace, the comforts of his Spirit be as unregarded as befores (as if we sasted and prayed onely for our backs and bellies, not for our Consciences or conversations) for be we well assured, he who doth not aske the things which he ought, shall not obtain the things which he asks: such a prayer begs nothing but a deniall.

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We have now many fasts together, prayed for making up our breaches, for reparing our ruines. for composing our distractions, for reducing this Kingdom unto an happy constitution, for a right understanding between the King and his great Councell. These prayers we have not found yet return like Noahs Dove, with an Olive branch, a gracious answer unto us again. What's the reason? Where's the obstruction ? Is not he a God that heareth prayers? Is it not his Title? Doth he not glory in it? Certainly mercies flop not at Godibut at us. We are not fraitned in him, but in our own bow els : If there come but a little light into a room, the defect is not in the Sun, but in the narrowness of the window; if a veffell fill but flowly, the fault is not any emptiness in the Fountain, but the smallness of the pipe. If mercies ripen flowly, or flopat any time in the way, it is not because they are unwilling to come to us, but because we are unfit to enjoy them. Our prayers doubtles, in many of us, have not been words taken from him, but from our own carnal dictates.

We would fain have things well in our Country, but have we hitherto looked after our confciences? The destractions without us, have they driven us to confider the distempers within, or to defire the things above? The unfetledness of peace in the Kingdom, hath it awakened us to fecure our peace with God? We would fain have better times. out have we yet laboured for better hearts? we would fain have a right understanding between the King and his great Councel, but have we yet fadly fet about it, to have a more clear and fweet Communion between us and our God? we long to fee more good laws, but are we yet come to the care of good lives? Every one cries out. Who will then us any good? but how few think on the light of Gods countenance ?

Hence, hence (Beloved) is the miscarriage of all our Prayers. If we would feek gods Kingdom, we are promised other things by way of overplus and Actession, as he that buyeth a Treasury of Jewels hath the Cabinet into the Bargain. But when we place our Kingdom in outward comforts, and let out disliptered shut out all the other five petitions out of our prayers; no wonder if the promises of this life, which are annexed unto Godliness, do not answer those prayers wherein godliness is neglected. It were preposterous to begin the building of an house

Semper dies mali in seculo, boni in Deo, dug.in Psalm

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* Pfal, 144. 12. 15. Quidquid mihi præter illum eft, dulce non eft; quicquid mibi vult dare Dominus meus, auferat totum, (5 fe mibi det. Aug. Enarrat. 2. in Pfal. 26. Hic quod vinum eft non poteft effe panie; qued tibi Luxeft, non poreft effe potus ; Deus tuns totum tibi crit. Manducabie Eum ne Esurias, bibes Eum ne fixiat, illuminaberis abes me fis Casus, fulcieris ab co, ne deficias. 1b. in Pfal. 36. Setto 21

house at the Roof and not at the Foundation; P is the foundation of prosperity. If you would ha your children like plants & like polified flones, your G ners ful, your Cattel plenteous, no complaining in yo Breets ; If you would have the King happy, and t Church happy, and the State happy, and peace an prosperity flourish again; Let our chief prayer be Lord make us a happy people by being our G Give us thy felf, thy grace, thy favour, give us re newed hearts, and reformed lives; let not our fi confute, and outcry, and belie our prayers, and pre them back again without an Answer! And whe we feek thee and thy Christ above all, we kno that with him thou wilt freely give us all other things. The spiritual good things which we be wil either remove, or shelter and defend us fro the outward evil things which we fuffer.

Secondly, this ferveth for an instruction unto a touching a sanctified use of Gods judgments, of threatnings: when we learn obedience (as Christ did by the things which we suffer, Hebr. 5.8. when manager are madition, that we are chastened and taught toge ther, Pfol. 94.12. when sufferings do quicken spiritual desires, and the more troubles we find in our may, the more love we have to our Country: when we can say, all this is come upon us, and yet we have me forgotten thee, Pfol. 44.17, 18. When we can serve God as wel in plowing and breaking the chois, as in treading out the Corn, Hos. 10.11. When with finah we can delight in him even in the Whales belly, and suffer not our love of him to be quenched with all the waters of the Sea; When we can truly

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fay to him; Lord love me, and then do what thou wile unto me; let me feel thy red, rather then forfeit thine affection : when we can look through the Anger of his chastisements unto the Beauty of his Cammands, and to the sweetness of his loving countenance, as by a Rain bow we feethe beautiful Image of the Suns-light in the middlt of a dark and waterish Cloud: when by how much the Flesh is the fuller of pain, by fo much prayers are fuller of foiris; by how much the heavier are our earthly fufferings, by so much the stronger are our beavenly defires: when God threatneth punishments, and we pray for grace, this is a fanctified use of Gods judgments. And this we should all be exhorted unto in the times of distraction to make it the principal argument of our prayers and study of our lives, to obtain spiritual good things; and the less comfort we find in the world to be the more importunate for the comforts of God, that by them we may in. courage our selves, as David did in his calamity at Ziglag, 1 Sam. 30.6. when the City Shechem was beaten down to the ground, then the men and wo men fled to the strong Tower and shut that upon them, Judg. 9.51. The name of the Lord is a strong Tower, the Righteous fly to it and are fafe, Frov. 18. 18.

Herein we shall more honour God when we fet him up in our hearts as our fear and treasure, and mourne more towards him, then for the mileries we feel, and spire more after him, then all the outward contentment which we want.

Herein we Shall more exercife Repentance, for it True 7

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is werldly forrow which droopeth under the pain of the fleft, but godly forrow is most of all affected with

the Anger of God.

Herein we shall more prevail with God, the more beavenly the matters of our prayer are, the more prevalent they must needs be with an Heavenly Dather; we have five spiritual petitions unto one so bread5the more sutable our prayers are to Gods with the more easie access they will have to his eare. The Covenant of grace turns precepts into promise and the spirit of grace turns precepts and promise into prayers. It is not Gods will that we should live without afflictions, but our sandiffication is Gods will a Thes. 4.3. The more prayers proceed from love the more acceptable to the God of love; now prayer against judgments proceeds from fear; but prayer so grace and favour proceeds from love.

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Lastly, hereby we shall more benefit our selves; Gods grace is much better then our owne case; It gives us meekness to submit, It gives us strength to bear, It gives us wisedom to benefit by our afflicti-

ons.

Gods favour is much better then our own east, and is a recompence for sufferings beyond all their evils. A man would be contented to be loaded with gold, so he might have it for the bearing, though it be beavy, yet it is precious, and Gods favour turns affliction into gold. If be gives quietness, nothing can give trouble, fob 34.29. and if he keep back his grace and favour, nothing can give peace, neither wealth, nor honours, nor pleasures, nor Crowns nor all the world, with the fulness, or rather

ther the emptines thereof, nor can doe us any good at all. Any thing which wil consist with the reign of lust, with the guilt of sin, with the curse of the Law, with the wrath of God, with horrors of conscience, and with the damnation of Hel, is too base to the called the good of man. To doe judgment, to love mercy, and walk humbly with God, this is bonum boming, the good of man, Mich. 6.8. to fear God, to keep his Commandements, this is toum boming, the whole end, and happiness of man, Eccles. 12.13.

O then get Remission and Removal of sin, get this bonom hominis, the oyl of grace in your Lamps, the peace of God in your hearts, the streams of the Rivers of God in your consciences, and then, though the earth be moved, and the mountains shake, and the waters roar, what ever distractions, what ever desolations happen, Impavidum ferient rulna: thou shalt find a Chamber in Gods providence, a refuge in his promises, a Pavilion in the secret of his presence to protect and to comfort thee above them all.

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SECOND SERMON

Upon Hosean. Ch. 14. Ver. 2.

Hos. 14.2.3.

—So will we render the Calves of our lips 3 Assbur shall not save us, we will not rid upon borses, neither wil we say to the work of our hands, ye are our gods, & c.

Reved two general parts. Israels prayed, and Israels promise. The Prayer we have handled, and do now proceed unto the promise, wherein are two things to be considered. The Covenant self. 2. The ground upon which they make it, Gods mercy to the fatherless. First then of the Covenant, wherein they promise two things. I. Thanksgiving for Gods hearing and Answering of their prayers. 2. A special care for Amendment of their lives.

legisse videntur

We wil render the a Calves of our lips The Aposte out of the Septuagint reades it, The a fruit of our lips. Hebr. 13.15. It is the use of the Scripture to describe spiritual duties by expressions drawn from Ceremonies and usages under the Law, as Repentance

is called washing, Ifa. 1.16. and prayer, incense. Psal 141, 24 Rev. 15.8. and the b rigtemines of Saints, fine linen (being an allufion to the garments of the Priests) Rev. 19.8. and c Christ an Altar, whereby both our perfons, and fervices are fanctified, and accepted. Heb. 13. 10. Rem. 12.1. 1 Pet. 2.5. Ifa. 56. 7. Thus here, the spiritual facrifices of praise are called Calves, to thew the end of all facrifices which were d ordained for the stirring up of spiritual affections, and praises unto God, and also to intimate the vanity of Ceremonial without Real fervices. The beaft on the Altar was but a Cainal, but the faith of the heart, and the confession of the mouth was a Reasonable sacrifice. No point more infifted on in the Prophets then this. Ifa. 1.15. Mich. 6.6.7. 8. Ames 4. 4, 5. 5. 2. 1. Pfalm 50 13. 15. 69. 30. 31. &c. They had idelatroufly dishonoured God with their Calves of Dan and Beshel, and they had carnally and superstitiously placed all worship and holiness in the Calves of the Altar: but now they resolve to worship God neither politickly, after humane inventions, nor perfunctorily, with meer outward ceremonies, but spiritually, and from inward affections. For the lips are moved by the heart.

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Now Thanksgiving is further called the Calves or facrifices of the lips, to intimate, that after all Gods rich mercies upon us, in pardoning our fins, and in multiplying his grace, and spiritual comforts upon us, we, like Beggars, have nothing to return but the bare acknowledgments and praises of our lips, words for menders 2. And those words too

b Rev. 3.18. 7.14. Pfal 32 9. Exod. 28.2. Z1ch. 3.4. Pfal. 45. 8. c Vid. Reynolds Conference with Hart. cap. 8. Divif. 4. & Aquin. in Heb. 13.10. Habemus altare, corpus viz.Chri. fi. Hefych.in Levit. li. 1. cap. 4.

d Vid. Tertul.
contr. Judaos.
cap. 5. 6. 69 de
oratione cap. 1.
Aug.de civ. Der
lib. 10. cap. 5.
6 Epift.49.

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his own gitts, we cannot render them to him, before we have received them from him. Pfat, 116-12, Matth. 12.24. 1 Chron. 29:16:11

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ter trade in the

Afthur hall not fave as I Unto the general confession of fin intimated in those words, Take away a Iniquity, here is added a particular detestation at their special fins, with a Governant to forfake them lest waxing wanton with pardon and grace, the should relapse into them again. The sum is confess the vanity of carnal confidence, betaking self to the aid of men, to the strength of horses, to superstation of Idels for safety and deliverance, which they are now at last by their experience, as by their Rependance taught to abandon, as thin which indeed cannot, and therefore they are relayed shall not save them.

By the Affricar is here intimated All Humane for some procured by finful correspondence, by a Symboloche of the part for the whole. But he is particularly mentioned, 1. Because he was the child Monarch of the world, to shew, that the greate worldly succours are vain, when they are relied up on without, or against God. 2. Because the Scritter takes notice often of it as their particular fit the sending unto, relying upon, and paying tribut unto him for aid and assistance, Hol. 5. 13.7, 11, 12. Reg. 15. 19, 20. 3. Because instead of beloing, he did greatly affiliat them. Their stying to him whike a birds slying into a snare, or a sistes avoiding the pole, wherewith the water is troubled, by simming into the net. 2 Reg. 15. 29. Hos. 13.4.

By Heries we are to undeltand the military pro

parations and provisions which they made for themselves, both at home, and from Ægypt, 2 Cbro.

1.16./6.31.1.

By the work of their Hands are meant their Idols which were beholding to their hands for any shape or beauty that was in them. The same hands which formed them, were afterwards listed up in worship unto them, Isa.44.10.17.46.6,7,8. Ier.10.3.15.6.20. Att. 19.26. Time was when we said these are our Gods which brought su up out of Egypt, Exod. 32.4. I Kings 12.28. but now we will not say so any more, for how can a man be the maker of his Maker?

For in thee the fatherlesse findeth mercy.] This is the ground of their petition for pardon and grace, and of their promise of praises and Amendment, Gods mercy in hearing the prayers, and in enabling the performances of his people. It is a Metaphor drawne form orphanes in their minoritie, who are I Defitate of wisdome and abilities to helpe themselves. 2 Expessed to violence and injuries. 3 Committed for that reason to the care of Tutors and Guardians to governe and protect them. The Church here acknowledgeth her felf an out-cast, destitude of all wisdome and strength within, of all fuccour and support from without, and therefore betaketh her selfe solely unto Gods tuition, whose mercy can and ufeth to helpe when all other helpe fails.

This is the last Link of that golden Chain of Repentance made up of these gradations. I An humble Addresse unto God. A penitent confession of sin. 3 An earnest petition against it. 4 An imploOrphano trophi funt qui pare tibus atq; funflantisi defitibtos minores fuflentant & cducant velut affuctione patern -Cod. de Epila, & Clerical.r.e. Tita3. leg.32

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Sett. 3.

a Visitabo super omnes populos incircumcifos. Versio Chald. יודם בשושע לאוי THE TOLS TREATHT unuites a mobo. rias autir. Septuag. Herodot, 1, 2, Artapanus apud Euseb.de præparat, E. vangil.9, c.27. Orig in Rom. 1. 2. cap. 2. Cyprian de ratione Circumcif. Clem. Alex. Strom. L.I. Pierii Hieroglyph li.6. Perer. in Gen. 17.12. Vallef. de Sacra philofophia,

ring of grace and favour. 5 Thanksgiving for so great benefits. 6 A Covenant of new obedience, and lastly, a confidence and quiet repose in God.

Let us now confider what usefull observations the words thus opened will afford unto us. And one main point may be collected from the generall scope of the place. We see after they have petitioned for pardon and grace, they then restipulate and undertake to performe duties of thankfullnesse and obedience.

True penitents in their conversion from sin, and humiliation for it, do not onely pray unto God for mercy, but doe further Covenant to expresse the fruits of those mercies in a thankfull and obedient conversation. When first we are admitted into the familie and houshold of God, we enter into a Covenant. Therefore Circumcifion, whereby the children of the Jews were first fealed and feparated for God is caled His Covenant, Gen. 17.13 because therein God did covenant to own them, and they did in the figure covenant to mortifie luft, and to ferve him. without which they were in his fight but uncircumcifed ftill. I will punish faith the Lord all thefethat are circumcifed in uncircumcifion (fo the original runs, Ier, 9,25.) and the Nations there mentioned with Indah, who are faid to be uncircumcifed, did yet * use circumcision as the Learned have observed, but being out of covenant with God it is accounted to them as uncircumcifion, and fo was that of the Jews too when they did break Covenant with God. Rom, 2.28,29. Act. 7.5 1, And as the Gentiles being converted are called lews, and faid to be born in Sion,

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Gal. 6.16. I Cor. 12.2. Pfal. 87.4,5. So the Iewes living impenitently are called * Gentiles, Cananites. Amorites, Hittites, Ethiopians, Sodomites. Ezek. 16.2. Hof. 12.7. Amos 9.7. Ifa. 1.10. In like manner Baptisme among Christians is called by the Apostle oundinus a passes imeginus, which the Learned interpret the Answer or Covenant of keeping a good conscience towards God. 1 Pet. 3.21. the word fignifieth a Question or Interrogation, which fome would have to be the confciences making interpellation for it self to God, others to be as much as Journaia, the examining of a mans selfe, like that before the Lords Supper, I Corinth. 11.28. Irather take it as an Allusion to the manner of Johns Baptisme, wherein the people first confessed, and confequently renounced finne, and being taken into Christs service, or into that Kingdome of God whichwas at hand, did enquire after the work which they were to doe. And we finde the same word in Luke, cap. 3. 10. which the Apostle Peter useth, impaired auris, The people asked him faying, what fall we do?whereby is intimated, An engaging of theinfelves by a folemne promise and undertaking, to the practise of that Repentance unto which Iohn baptized them. * Whence arose that grave forme of the Ancient Churches, wherein Questions were proposed to the person baptized touching his faith, and

* Cameron. de
Eccles. pa.34:
Nec hoc novum
Scripturis sigrate uti
translatione nominum, ex comparatione criminum, &c.
Tertul.contr.
Judæos c. §. &
cont. Marcion.
li.3.c.8.
Deodati.
Heinsus.

*Ang, lib.de fide & operibus c.9. Tertul. ad martyres,c.2. & 3. & de coron. Milic. ca. 3. & 13. de Habitu, mulieb.c. 2 de spectacul.

ca. 24. & lib.de Idolatria. Apol·c. 38. Interrogatio legitima & Ecclesiastica, Firmilian. apud Cyprian.ep. 75. & ib. ep. 70. & 76. Salvian. li. 6.cod. de Episcop. Audient. l. 34. Sect. 1. Vid. Danæum in Aug. Enchirid. cap. 42. & Brisson. L. Dominic. de spectac. Joseph. vicecomit. de Antiquit. Baptis li. 2. Gatak. of Lots. p. 319. Espen. in Tit. digres. 9. Verbis obligatio contrahitur ex interrogatione & responsu, st. de obligationibus & Action. L. 1. Sect. 7. & de verborum obligat. L. 5. Sect. 1.

Repen-

Repentance, Renouncing the world, the flesh, and the devill, with a solemne Answer and stipulation obliging thereunto. Which custome seems to have been derived from the practice used in the Apostles time, wherein profession of faith, unfained, and sincere Repentance was made before Baptisme. Act. 2, 38.8.37.163.3.19.4. This is the first dedicating of our selves, and entringinto a coverant with God, which we may call in the Prophets expression, the subscribing, or giving a mans name to God. Is. 44.5.

Now the Covenant between us and God being perpetual, a * Covenant of falt, Ier. 32.40.2 Chron. 13.5. As we are to begin it in our Baptisme, so we are to continue it to our lives end, and upon all sit occasions to repeat, and renew it for our further quickning and remembrancing unto duties. So did David, Pfal. 119.106. so Iacob, Gen, 28.20, 21, 22. so Afa and the people in his time, 2 Chron. 15.12. 15. so Hezekiah, 2 Chron. 29.10.30.5.23. so Iosiah, 2 Chron. 34.31, 32. so Ezra, and Nehemiah, Ezra. 10.

3. Nebem. 9.38.

The Reasons enforcing this duty may be drawn from severall considerations. I. From God in Christ, where two strong obligations occurre, namely, the consideration of his dealing with us, and of our Relation unto him. For the former, He is pleased not onely to enter into Covenant with us, but to binde himselfe to the performance of what he promiseth. Though what ever he bestow upon us in all matter of meere, and most free grace, wherein he is no delator to us at all, yet he is pleased to binde himselfe

* De pacto Salis, vid. Paul. Fagi, in Levic, 2, & Pererium in Gen. 19.16. 17.26. Stuck. Antiquit, Con. viv.l. 1.6.30. Sal duraturæ amicitiæ fymbolum. Pierius lib. 21.

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unto Acts of Grace. Men love to have all their works of favour free, and to referve to themselves a power of alteration or revocation, as themselves shall please. But God is pleased that his gifts should take upon them in some sense the a condition of Debts, and although he can owe nothing to the creature (Rom. 11. 35. Iob 22.3.35.7.8.) yet he is contented to be a debtor to his own pramise, and having at first in mercie made it, his truth is after en-

gaged to the performance of it. Mic. 7.20.

Again, His word is established in heaven, with him there is no variablenes, nor shadow of change, his promises are not yea and nay, but in Christ Amen, 2 Cor. 1, 20. if he speak a thing it shall not fa le. Tosh. 21.45. He spake and the world was made, His word alone is a foundation and bottome to the Being of all his Creatures: And yet, notwithstanding the immutable certaintie of his promises, when they are first uttered, for our fakes he is pleased to binde himselfe by further ties. Free mercie fecuted by a Covenant, and a b firme covenant secured by an Oath. Deat.7.12. Luke 1.72,73. Heb.6.17,18. that we. who like Gedeon, are apt to call for signe upon signe, and to stagger and be disheartened, if we have not double securitie from God, we whose doubting cals for promise upon promise, as our Ignorance doth for

a Dignaris eis quibus omnia debita dimittis, etiam promissi. onibus tuis debitor fieri. Aug.Conf.I.s. c.9. Non ei aliquid dedimus, & tenemus debitorem. Vnde debitorem? quia promiffor eit, non dicimus Deo, Domine redde quod accepisti, sed red-de qued promififti, Aug.in Pfal. 32. Cum promissum Dei redditur Juftitia Dei dicitur. justitia enim Dei eft quia redditum eft qued promiffit eft, Ambrof in Rom. 3. Fuftil eft ut reddat quod debet. Debet autem quod

pollicitus est. At bec est Justitia de qua presumit Apostolus promisso Dei, Bern. de grat. A lib. Arbit, Licet Deus debitum alicui det, non tamen est ipse debitor, quia ipse ad alia non mainatur, sed positus alia ad ipsum, & ideo justitia quandoq; dicitur in Deo Condecentia sue bonitatus. Aquin, part. 1. qu. 21. art. 1. Nulla alia in Deo justitia nsi ad se quasi ad alternum, ut sibi ipsi debitum reddat secundum condecenciam bonitatis. & Rectitum unduntatis sue, Secotus 4. dist. 46. qu. 1. b. Quid est Dei vert veracisq; Justito nis promissi confirmatio, & insidelium quadam increpatio? Aug. de Civ. Dei, lib. 16. cap. 3 2.

precept upon precept, may by two immutable things. wherein it is impossible for God to lie, have frong con-Solation. Now if God, whose gifts are free, binde himselfe to bestow them by his promise: If God. whose promises are sure, binde himselfe to perform them by his oath: How much more are we bound to tye our felves by covenant unto God, to doe those things which are our dutie to do, unto the doing whereof we have fuch infirme principles as are a mu-

table will, and an unftedfast heart.

For the latter, our relation unto him, we are Hi, not onely by a propertie founded in his foveraigne power and dominion over us, as our Maker, Lord. and Saviour. Pfal. 100.3. 1 Cor. 6.19.20. but by a propertie growing out of our own voluntary confem. whereby we furrender, and geeld, and give up our selves unto God. Rom. 6.19. 2 Cor. 8.5. We are not onely his people, but his willing people, by the intervention of our own confent. Pfal. 110.3. We give him our band (as the expression is, 2 Chron. 30.8.) which is an allusion to the manner of Covenants or engagements. Prov. 6.1.17,18. Ezek. 17. 18. We offer up our felves as a free oblation, Rom. 15,16. and are thereupon called a kind of first fruits. Iam. 1.18. We are His, as the wife is her Husbands. Hof. 2.19. Ezek. 16.8. Now fuch an interest as this ever presupposeth a contract. As in ancient forms of stipulation there was Asking and Answering . Spondes? Spondeo. Promittis ? Promitto. Dabis ? Dabo. As in contract of Marriage the mutuall confent is asked and given, Gen. 24.58. fo it is here between God and the foul, the covenant is mutual, Gen. 17.2. He promiseth

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Emittere manum eft cautionem five chirographum dare. ff. de probat. & prælumpt. L. 15. Iunge ergo manus, & concipe fædus. Statius. Heus ubi pacta fides, commiffaque dextera dextra: Ovid. Juftitian. Inflitut, de verboiti obligat. Sect. I. L. 3.ff. de obligat, &: Action Sect. 2.

promiseth mercie, to be our exceeding great reward, and we promise obedience, to be his willing people, and usually according as is the proportion of strength in our faith to believe Gods promises of mercy to us, such is also the proportion of sare in our obedience to perform our promises of duty unto him.

II. From our felves. And here Covenants are needfull in two respects. I. In regard of the falsenes, and deceitfulnes of our corrupt hearts in all spirituall duties. The more cunning a Sophister is to evade an argument, the more close and pressing we frame it. The more vigilant a prisoner to make an escape, the stronger guard we keep upon him. Our hearts are exceeding apt to be false with God. One while they melt into promises and Resolutions of obedience, as Pharaoh, and Ifrael did, Pfal. 78.34.37. and presently forget, and barden again. Lots wife goes out of Sodome for fear of the judgements, but quickly looks back again, out of love to the place, or some other curiosity and distemper of minde. Saul relents towards David, and quickly after persecutes him again. I Sam. 24. 17. 19. This is the true pidure of mans Heart, under a strong conviction, or in a pang of devotion, or in time either of ficknesse, or some pressing affliction, on the Rack, in the furnace, under the red, nothing then but vows of better obedience; all which doe oftentimes dry fudenly tway like amorning dem, and whither away like lonabs gourd. Therefore both to accknowledge, and prevent this miserable perfideousnesse of such Revolting Hearts; it is very needfull to binde them unto God with renewed Covenants, and fince they are

Sect. 5.

Inversa occasione ebullire saniem que laniem que latebat in ulcere,
ér excisam non
extirpatam arborem in sylvam
pullulare videas densiorem.
Bern. Serm. 2.
in Assum. Mariæ;

are fo apt with Ionah to runne sway and fart afide, to neglect Nineveh and to flee to Tarffish, necessary it is to find them out and to bring them home, and as David did, Pfal. 57.7. to fix and fasten them to their businesse, that they may not runne away any

more.

2. In regard of the natural finggifhneffe which is in us unto dutie. We are apt to faint and be weary when we meet with an unexpected difficulties in Gods fervice, to esteeme the wildernesse as bad a Egypt, to sit downe as Hagar did, and cry, to think that half way to heaven is farre enough, and Almel a Christian, progresse enough, that baking on on fide will make the cake good enough, that God will accept of bankrupt-payment, a noble in the pound part of our hearts and duties for all. We mul fometimes venture to leap the hedge, for there is Lion in the way. Now to correct this Torper, this Acedia, and insplacia, as the Apostles calls it. Theff.5.14.this pusilanimitie, and faint-hearte nesse in Gods service, we must bind them on on felves with renewed Covenants, and put to the mon strength because of the bluntnesse of the Iron. It clef. 10. 10. A Covenant doth as it were twift the cords of the Law, and double the precept upon the foul. When it is onely a precept, then God alon commands it, but when I have made it a promile, then I command it and bind it upon my felf. The more feeble our hands and knees are, the more can we should have to bind and Grengthen them, that we may lift them up speedily, & keepthem straight Hebr. 12.12, 13. and the way hereunto is to come

Mafera fepes legi: Decimæ divitin : vota (anctimonia; Glentium (apientie, Pirke Aboth.

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to Devide refolution; there purposed that my would have transgressed. Plate 17, 3. Empere vellers, es, withings, and wouldings will not keep week faculties rogerher. Broken bones must havefrong bands to clote them fast again. A classe piece of building, must be cramped with Iron barres to keep it from sourcing. So if we would indeed cleave to the Lord, and must bring purposes of Meart, and strong refolutions to enable us thereunto. As I very 43. Cleaving will call for swatting. Dear, 10,000 As the hould be our prayer, so also our purpose, to have batts mitted to fear Gods Name. Plate 86 As, whence the phrases of preparing, swing, confirming, establishing, rooting, grounding, and other like, so frequently occurring in the Scripture. Chron. 30.19. Chron. 29.18. Eph. 2019. Heb. 14.9. Jan. 4.8.

ILL From our Brethren, that by an hely Affect ciation and spirituall confederacy in heavenly refe litions, every mans example may quicken his broer, and so duties be performed with more vigour d fervencie, and return with the greater ble things. If fire be in an whole pile of wood, every flick will burn the brighter, the greenest wood that is will take fire in to generall a flame. Men usually have more courage in the body of an Armie, where concurrent thourings and encouragements do as it were infuse muruall spirits into one another, then when they are about by themselves. David rejoyced in but recounting the companies and armies of God people when they went up to Jerusalem in their tolemne feaffs. Pfet. 84.7. And therefore most Covenants in Scripture were generall, and publick, folemnly entred into by a great body of people, that of Afa, Josiah, and Nehemiah, the forwardor of every man whetting the face of his neighbor Provi 27:47

S.a.7.

IV. From the multitudes, strength, vigilance malice, assiduous attempts of all our spirituall emmies, which call upon us for the stronger and min united Resolutions. For common adversaries usually gain more by our faintnesse, and divisions, the by their own frength. Therefore Souldiers use take an oath of sidelitie towards their Countrey, as service. And hamibals Father made him take solutions as the maintain perpetual Hostility with Rome. Such an Coath have all Christs Souldier taken, and do at the Lords Supper, and in solutions humiliations, virtually renew the same, never a hold intelligence or correspondence with any of his enemies.

a METS STOAH IN TO ONLINE WITE A'NOTER במן שלש נופון נום nor To Jucy. Dionyf Halicarnaff. l.to. Tuneto To Tes sufficiency cons Fa exorres na-Ta' Soraus. Polyb 1.6. Vid. Veget. de re Milit lib 2. Tertul, de Co. rona mil. c. 11. L. 2. ff. de his qui netantur infamia sed. Miles. & notas Gothofridi in L. 2. ff. de Ve-

The first thing in a Christian mans Armor mertioned by the Apostle, Epbes. 6.14. is the d Girdle that which binds on all the other Armour (for we read of girding on Armor, Judg. 18.17. 1 King 20.11.) and that there, is Truth. Which we may understand either destrinally, for stedsaftnesse and stability of judgement in the doctrine of Christ

teranis. Lipfii nor ad fl. 15. Annal Tacit pramis nunc alia atque alia emolumenta no termus Sacramentorum. Invenial Saryt. 16. Lipf. de Milit. Rom. lib. 1. Disl. 6. 6. Libi 35. Appisa. in Iberico & Lybico. Pel. b. li 3. Tertul. Apelog. ca. 8. Florus lib. e. Vid. Tertul. de Coron Milit. ca. 11. d. Cingere est militare, apud Plaut. omnes qui militant cin di sunt. Servius in li 8 Enead unde Cingulum marti serum teste Homen tiliad 2. Et stare discinctum erat pana militaris genus Sueron. in sur vid. 1.25. 38. d. 3. st. de Testamento militis. Suida sarvos des sur est sur de sur discitur Deus Balteum regum disolvere 10b 12.18. Vid. Stuck, Antiq, conviv li. 2. c. 19. & Pined in 10b 12.18. Toler. Annot 62. in Luc. 12.

shich we professe, not being carried about with very wind of doctrine but holding fast the form of found words, knowing whom we believe, and having certainty of the things wherein we have been in-Aruced, (Ephef. 4.14. 2 Tim. 1.12,12. Luk. 1.4.) or elfe Morally and practically, for stedfastnesse of Heart in the faithfull discharge of those promises which we have made unto God, (for so faithfulnes is compared to a Girdle, 1[a.11.5.) whereby we are preferred from thrinking and tergiversation, in times of triall, and in our spirituall warfare. And this faithfulneffe the more it is in folemne Covenants renewed, the stronger it must needs be, and the better able to bind all our other Arms upon us. Christs memies will enter into Covenante, and combinations against him, and his Church, P(al. 2.1, 2, 64. 5,6. 83.5-8, A8.23.12, Jer.11.9. And our 2 own lufts within us, will many times draw from us outbs and obligations to the fulfilling of them, and make them Vincula Iniquitatie, contrary to the nature of moath. r King.19.2. Mar. 6.23 . How much more careful should we be to bind our selves unto God. that our Resolutions may be the stronger, and more united against so many and confederate Enemics >

a Kai tes ya mpa'tus dijar aj dipatus dijar aj dipatus di mpa'inapa di mpa'inapa di mpa'inapa di mpa'inapa dipatus di mpa'inapa dipatus di mpa'inapa di mpa'inapa

Dion de Catilina, li. 37. Ita se ad Romana sedis obedientiam obligant. Archiepiscopi, sum pallium accipiunt. Decret. Greg. de election.ca. fignifica. & ad Confilii Tridentini do drinam Jesusez in voro professionis. Hospin. Hist. sessit fol. 77. & Hubaldus quidam apud Augustinum juravie se nec matri nec fratribus necessaria subministraturum. C. 22. quest. 4. cap. Interezzera, vid. Euseb Hist. Eccles. 1. 6.0.8.

This point serveth, i. for a just reproof of those who are so farre from entring into Covenaut with God, that indeed they make Covenants with Satan

Sect. 8.

his greatest enemy, and do in their conversation as it were abuse those promises, and blor out the sufficient ion, and test off that seal of solemne pro-

fession which they had so often fet unto the Connant of obedience. Such as thole in the Propher time who were at an agreement with bell and orave. Ifa. 28.15. Men are apt to think that non but witches are in covenant with the devill , because fuchare in the Scripture faid to confult with fam liur (piris Dent. 18.11. But as Samuel feid to Sal Rebellion is as witchcraft. I Sam. 15.2 2. Every flu born and prefumptuous finner hath to much witcherafe in him, asto hold a kind of peritual com pad with the devill. We read of the Scrpent and hi feed, Gen. 3. 15. of the Dragon and bis fouldiers, Rich 12.7. of fome finners being of the devill, animate by his principles, and actuated by his will and commands, 1 Jeb. 3.8.2 Tim. 2.26. Satin tempting, an finners embracing and admirting the temptation upon the inducements fuggefted, hath in it there femblance of a covenant or compact. There are me tual agreements and promifes as between Maffe and Servant, one requiring work to be done, and the other expecting wages to be payed for the doing As in buying and felling one bargains to have commodity and the other to have a price valuable for it. Thus we read in some places of the fervice of sin Joh. 8. 24. Rom. 6. 16: 2 Pet. 2.19. and in others of the wages belonging unto that fervice. Heb. 11.25 2 Pet. 2,15. Jud. v. 1 1 and elfewhere of the Core nant, bargain and fale for the mutuall fecuring of the fervice, and of the wages. I Reg. 21.15. Wicked

men

Aterius effe non poffunt vift diabolique Dei was funt. Tert. de telolol. cap. 18: 8 de Habit mutieb.c.8. de cultu foe min. cap. s. Neme in softra bolimet antes wife praject in armis nifi deftiwis fru.s. Sacramentis principis fai, rif pillus fimul perire. Tertul de spe-Ctas.ca.24.

men fell shemfelves, chaffer and grant away their time, and ftrength, and wir, and abilities, to be at the will and disposall of Satan, for such profits, pleasures, bonors, advantages, as are laid in their way to allure them, and thus do as it were with cords hind themselves unto fin. Prov. 5, 2 2. Ahab bought Naboths vineyard of the devill and fold himfelf for the price in that purchase. Balaam against the light of his own conscience, and the many discoveries of Gods dislike, never gives over his endeavours of eurling Gods people till he had drawn them into a fnare by the Midianitish woman, and all to this end, that he might at last overtake the wages of iniquity which be ran fo greedily after. Numb. 22.15: 11. Numb. 22.1.14.29. Numb.31.16. Mic.6.4. Rev. 1.14. 2 Pet. 2.15. Jefabel binds her felf by an out unto murther. 1 Kin. 19.2. Judas makes a bor oun for his Mafters blood, and at once fels a foul, and a Saviour, for fo bafe a price as thirtle pieces of filver. Matth. 26.15. Profane Efan, makes merchandize of his birthright, (whereunto belonged the inheritance, or double portion, the princely power, and the office of priefthood, the blessing, the excel Ve Lyfimachus lencie, and the government. Gen. 49.4.2 Chron. 29. all which he parts with for one morfel of meat. Heb. 12.16. being therein a type of all those profane wretches, who deride the wayes of godlinesse, and promises of salvation, drowning themselves in senfuall delights, and effecting Heaven and Hell; falvation and perdition but as the vain notions of melancholie men, having no other God but their belly, or their gain. Phil. 2.1 9. 1 Fim. 812. So

Mane piger ftertis, furge, inquit avaritia. esa farge, negas, inftat furge inquit ; non queo, furge. Perf. Satyr. S.

le ob frigide octum boftibus dedit. Plurar. lib. de tuepdâ fanitate.

So much monstrous wickednesse is there in the hearts of men, that they adde fours and whips unto an berse which of himself rusherb into the battell when the tide of their own lufts, the fireame and current of their own head-ftrong and impetuon affections do carry them too fwiftly before, the yet hoise up fail, and as it were spread open their hearts to the winds of temptation, precipitating and urging on their natural lufts by voluntarie en gagements; tying themselves yet faster to misere then Adam by his fall had tyed them, and making themselves not by nature onely, but by compast the children of wrash. One makes beforehand a bargain for drunkennesse, another contrives a meeting for uncleannesse, a third enters into a combination for robbery and cozenage; a fourth makes an oath of revenge and malice, like Ananias and Saphirather seres together to tempt the Spirit of the Lord, At. 5.9. Like Samplons Foxes, joyntogether with fire brands to fet the fouls of one another on fire, as they had not title enough to Hell, except they be gein'd for it anew, and bound themselves as it were by solemne obligations not to part with it again.

O that every prefumptuous finaer who thus fell himself to do wickedly, would feriously consider those fad encumbrances that go along with this his purchace. Those who would have estates to continue in such or such a succession as themselves had preintended, have sometimes charged curses and executations upon those who should alienate, or go about to alter the property and condition of them. These many times are causself curses, and do not

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come: But if any man will needs make bargains with Suran, and be buying of the pleasures of sin, he must know that there goes a curse from heaven along with fuch a purchale, which will make it at the laft but a passumer, a fweet Bitter, like Johns Roll which was fweet in the mouth, but bitter in the belly like Glaudius his mushrome plasfant, but a poithat will blaft all the pleafures of fin, and turn all the wages of iniquity in b Aurum thelefarum, into fuch gold as ever brought destruction to the owners of it. It is faid of Cn: Seim, that he had a goodly berfe which had all the perfections that could be named for stature, feature, colour, strength, limmes, comelinesse belonging to a horse, but withall this miferic ever went along with him, that who foever became owner of him was fure to die an unhappy death. This is the milery that alwayes accompanies the bargain of fin, How pleafant, how profitable, how advantageous foever it may feem to be unto desh and blood, it hath alwayes calamity in the end, bever expires in a milerable death Honey is very weet, but it turns into the bittereft choler. The valley of Sodom was one of the most delightfull plaees in the world, but is now become a dead and a flanding lake. Let the life of a wicked man run on never fo fluently, it hath a mare mortuum at the dead end of it. O then, when thou art making a Covenant with fin, fay to thy foul as Boaz faid to his kinfman Ruth, 4. a, 5. At what time thou buyeft it, thou must bave Ruth the Moabitesse with it. If thou wilt have the pleasures, the rewards, the mages of iniquitie, thou must also have the surse and damnation that is entaild

num temperat felle & elleboro, fed conditis pulmentis, & bene facoratis, & plarimum dulcibus id mali injucit. Tertal. de specta.c.27. Injusum dele-Etabili cibo boletorum veneaum. Tacit. Annal. li.12. Vid. A Gell lib. 3. ca. 9. Omnia ille feu fortia, Jeu bonefta, feu fonora, feu canora, fen fubtilla promde habe at f Bill cidia mellis de tibacunculo venenato, nec tanti gulamfacias voluptatis quanti per iculum. Terrul.

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entaild upon it; and let thy foul answer which there doth, No. I may not do it . That marre and to a better Paberitance with 220 g and

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III This may ferve for an Infrudion unto touching the duries of folempe Humiliation Repentance, which is the fcope of the Prophets rection in this place. We must not think we ha Aone enough when we have toade generall knowledgements and confessions of fin, and her pardon and grace from God ; but we must will further binds bur felves fast unto God by enga ment of new obedience, as holy men in the Scr rare have done in their more tolemae addreffest to God Nehem ouz8. Pfal si-17. 12 14.15. without amendment of life prayers are but bon ings and abominations Hofe, 7.14. Prov. 28. Quantum a praceptis tantum ab auribus Dei lon funited No obedience, no audience. A beaft w foar when he is beaten; but men when God punid

Arcal Bank Terrolde orat. cap. 10.

eth (hould not onely er, but covenant.

COURT V DHOTHER PLESimmue m idem placuum com Jenfus. Vipian. L.L. ff.de padis unde mo: tua ex file data & accepta orimr obligatio. Vo'untatis eft (ulcipere nece'-

fitatis confum-

mare Paul Leg 17, ff, Com-

modati.

Unrothe performance whereof that we may the better apply our felves, let us a little confider the nature of a Religious Corenant, A Covenant is am tual fipulation, or a giving and receiving of fail between two parties, whereby they do unanimous ly agree in one inviolable fentence or resolution. Sud a coverant there is between God and true belee vers, He giving himfelf as a Reward unro them, and they giving themselves as fer wasts unto him. He mi ling and requiring the fervice, and they willing on conferring to the Reward, He promifing to be their God, and they to be His people. Heb. 8. 10. A notable expression

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expression of with jount and mutual stipulation we have. Dont. 26. 17. 18. Thou haft avouched the Lord this day to be thy God, and to walk in his waves. mil to keep his fatures and his commandments, and his indocments, and to hearken unto his voice ; and the Lord hash approached thee this day to be his peculiar people, as he hath promifed thee, and that thou footdeft keep all his Commandments. And to make thee high above all Mailans which hee bath made in praile, and in name. and in banour ; and that thou mageft be an hoty people and the Lord the God as hee bath fooken. Where wee have both the mutuall expressions of intimate relation one to another, and the mutuall engagements unto iniverfall obedience on the one fide, and unto high and precious benefits on the other, growing out of that Relation. For because God is mine, I am bound to fer we him : and because I am bis. He hath bound himselfe to provide for me. We are not now to confider that part of the Covenant which frandeth in Gods promite to be our God (which in geneall importeth thus much, Gods giving himself in Christ unto us, and together with Christ, All other pods things. Benefits relative, in justification from in and Adoption unto fons. Benefits Habituall, A new pature by Regeneration, A new heart and life by fanctification. A quiet conscience by peace and comfort. Benefits Temporall, in the promises of this life. Benefits eternall, in the glory of the next. Thus is Christ made of God unto us wildom in our vocation converting us unto faith in him. Righte-Mores in our juffification, reconciling us unto his Father. Sanctification in our conformity unto him TIO. in

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in grace, and Redemption from a ll ewils or enemies which might hate us here, and unto All Glory which may fill and everlastingly satisfie us hereafter. I Cor. I. 30. But wee are now to confider of the other part of the Covenane which concernether engagement unto God, wherein we promise both our selves, and our abilities unto him, to be His people, and to do him service.

Sett. 10.

a Setvi pro nullis habenur.L. 1. F. de Jure deliberandi & L. 32 de Regulis juris. Sunt Res Domini, & quicquid acquirunt Domino acquirunt.Inftit. ib.t Tit. 8 &. Leg. I de his qui fui aut alieni Juris funt.ff.Lib. I & lib.41.c.10. Sea 1. Nibil fuum habere possunt Inftit,li.z. T.9 non debent

The material cause of this Covenant is what so ver may be promised unto God, and that is first our persons, Secondly our service. Our persons. We are thine. Ifa. 63. 19. Giving our own felves to the Lord. 2 Cor. 8. 5.2 not effecting our felves own : but his that bought we. I Cor. 6. 19 and being willing that he which bought us, should have the property in us, and the possession of us, and the domi nion over us, and the liberty to do what he pleaset with us. Being contented to be left to our felver that wee may bee found in him. Phil. 3. 9. If fin a Satan call for our tongue, or heart, or hand, or eye to answer these are not mine own, Christ hath bough them, the Lord hath fet themupart for himfelf Plat. 4. 3. They are veffels for the Mafters wee. Tim. 2.21. I am but the fleward of my felf, and mar not dispose of my Masters goods without, much leste against his own will and commands

saluti dominorum suam anteponere. L. 1. Sect. 28. sti de Senatusconsulto Silanapa Kerxis servi exorta tempestate in mare desiliunt ut Domini sui saluti consulant. Herodot lib. 8. Secrati cum multa multi pro suis facultatibus offerrem. Assidian pauper du ditor, nibil inquit diguum te quod dare tibi possim invenio, cy boc uno modo paupertm esse senio ltaque dono tibi quod unum babeo, Meipsum, Hoc mumus rogo qualecunque boni consulas, cogitesque alios cum multum tibi darent, plus sibi reliquisse. Seneca de lo act. li 1.c.2p. 8.

Out

Our fervices, which are matters of necessity, matters of Expediencie, and matters of praife. All which may be made the materials of a Covenant.

Matter of Dutie and necessitie. As David by an out bindes himselfe to keepe Gods righteous judgements. Plal. 119.106. And the people in Nebemiah's time enter into a curfe and an oath to walk in Gods Law, and to observe and do all his com-

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mandments. Nehem. 10.29. This is well a Matter of circumstantiall expediency, which in Christian wisdome may be conducent unto the main end of a mans life, or may fit him for any speciall condition which God calleth him unto So the Rochabites promised their Father Ionadab and held that promise obligatory in the light of God, not to drink wine, nor to build houses, &c. ler. 35. 6, 7. because by that voluntary hardship of life they should bee the better fitted to beare that capibits which was to come upon them Or because thereby they should the better expres the condition of frangers amongst Gods people, upon whose outward comforts they would not feem too much to increach, that it might appear that they did not ins corporate with them for meet fecular bin for fpirituall benefits. It was lawfull for Paul to have received wages and rewards for his work in the Gospelas well of the Churches of Achaia as of Micedenia, and others, as he proveth, I Corid. A. Theyet hee feemeth upon the cafe of excediencie, that hee might out off eccasion from them that defired eccasion. and might the better promote the Gospel to bind himself by an each (for so much those words of be M 2 truth

b Sum quadam qua etiam non volenses debèmus: queda etiam que nifi voverimus non debermes, fed poftquam ea Deo promittimus necessario ca reddere confringimur. Aug.

a Johnson.

de formul 1. s

Seid. of Fitt cap. 2 Briffon

Tirinus.

De bhiulmodi votis vid. Grey Tholofan. de Repub. 1 23vc 4 & fyrwag jurk lib/ 24. C.10. Serarium in li. Judic c. 11. qu. 13 Pined. in Job22,27. Seld. of Tithes cap. 3 Briffon de formul. 1. I. truth of Christ is in me, do import, as the Leatned have observed) never to bee burdensome in that kind unto thole Churches. 2 Cer. 11.7, 19. Lamfall things, when inexpedient, and gravaminous, may bee forborn by the bond of a Covenant . build his in

3. Matter of thank (riving and praises unto God, in which case it was usuall to make and to pay vowes. What Shall I render to the Lord for all bis bens. fits towards me? faith David. I will take the cop of fall witten (as the use of the Jewes was in their fealts and facrifices of thankfgiving, Luk. 22.17.) I will pay my vows unto the Lord. Whereby it appears that godly men when they prayed for mercies, did like wife by woods and Covenants bind themfelve to toturn ribute of praise in forme particular kinde or other upon the hearing of their prayers. Pfal 116.12,13,14. Pfal.123.2,3.10 Facob did, Gen. 28,22 and for Irprinal, Judge 11.30, gr. and fo Humas Sam 1311, 17,28. and to Hezekinh Ifa. 28.20 and to Joint cap, 1.9. fo Zuchen to testifie his thankfulbeste unto Christ for his conversion, and to testifie his through mortification of coveroumeffe, which had been his mafter fin ; did hot onely out of day make reflitution where he had done wrong , but out of bountle did engage himfelfe to give the half of his goods to the poor. Luke 19.8.

The formal cause of a covenant is the Plighting of our fidelitie, and engaging of our Truth unto God in that particular which is the matter of our Covenant. Which is done two wayes. Either by fimple primife and flipulation, as that of Zuchen of in a more folemn way by the Intervention of 132.83_

oath.

anh, or curfe, or fublicription, as that of Nebemiah,

and the people there.

The efficient canse is the person entring into the Covenant. In whom these things are to concurre.

of the matter promised, because error, deception, or ignorance, are contrary to the formall notion of that consent which in every Covenant is intrinsecall, and necessary thereunto. Non wideter

confentive qui errat.

intercedis actio sponsania, and so in every prothise. Not but that Authoritic may impose ouths, and those as well promissory, as Assertoric. Genes. 24.3.

1 Kings 2.42. Exra 10. 3. 5.23 Fosiah made a Covenant and caused the people to stand unto it. 2 Chim. 34.31,32. But that the matter of it, though imposed should bee such in the nature of the thing, as that it may be taken in Indgement, and highreossnesses, that so the person may not be hamper'd in any such bestrancie of conscience as will not consist with a pious, spontaneous, and voluntarie concurrence thereunto.

? A power to make the promise, and binde ones lest by it a. For a man may have power to make a promise, which is not finally obligatorie, but upon suppossion; As a woman might for her own part vow, and by that vow was bound up as to her lest, but this bond was but conditionall, as to efficient and influence upon the effect; to wit wiff her husband hear it, and held his peace. Num. 30.3.14.

a L.57. ff. de obligat. & Actionib. Nulla voluntas crrantis eff L. 20. ff. de 2003 & 29uzL 116, de Reg. juris. bVomm volun tas eft spontanea. Tholof.Syntag, juris, 1,24. cap. 10. Sett. 1. L.219 de verborum fign ficat. Hoftie ab animo libensi expostulanuar Tert.ad

c L.5. de Cod. Legibus vide Tholof. Synrag, Juris lib. 21. c. 5.

Scap. c. 2.

Vide Reckium de Reg. juris Reg. 69. Sect. 4

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a L. 185.ff.de Regulis Juris. & L. 188.& de conditionibus institutio num.Leg.6. & 20 d: conficionious & demonfteat, L.2 & 20 & de ob liga: & action, L.1.Sea. 9. hQue falts ladunt pietatem existimsnonem verecundiam nofram, & ut generaliter dixerim) contra bonos mores fiunt, nec facere nos pose credendum eft. Papinian. L 14 15.ff. de condition. Infticut. Patta que contra

4 A power, having made the promise, to the form it; and this depends upon the nature of the thing; Which must be first possible, a for Impossibilium nulla eft obligatio. No man can bind himselle to things impossible b. And next lawfull, in regard either of the necessity, or expediencie, or some other allowablenesse in the thing. For Turpe of jure impossibile, we can do nothing but that which we can do rightfully. Sinfull things are in construction of Law impossible, and so can induce me Obligation. A fervant can make no promise to the dishonour or disservice of his Master; nora childe or Pupill contrary to the will of his Parent or Guirdian : nor a Christian to the dishonor or against the will of Christ whom he serves. In every fuch finfull engagement there is intrinfe cally dolus, error deceptio, the heart is blinded by the deceitfulnesse of lust, Ephes. 4. 18. 22. Hel 3.13. 2 Pet. 1.9. 2 Cor. 11.3. And thefe thing are destructive to the nature of such an actions must be deliberate and spontaneous. Promises of this kinde binde to nothing but Repentance.

bonos mores fiunt mullam vim habere indubitati juris est. L 6 & 30. Cod. de pactis. Generalise novimus turpes stipulationes nullius esse momenti. L 26. st. de verbor obligat. & de legai & sidei commissi. Leg. 112. Scc. 3. 4. Impia promissio est qua scelere adimpletur: Jurementum non est vinculum iniquitatis. vid. Caus. 22. qu 4. Prastare fatew posse me side scelere careat, interdum scelus est sides. Sençe. Ha demuni imposita opera intessiguant qua sine turpitudine prastiri possunt. st. de operis libertorum. L 38. c Bilius sont lias vel servus sina patris Daminive autoritate voso non obligantur. L. 2. Scc. 1. st. a pollicitationibus.

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From these considerations we may learn what to judge of the promises which many men make of doing service unto God.

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Some joyh in Covenants as the greatest part of that tumultuous concourse of people, who made an uproar against the A postle, were gathered together, They knew not wherefore. Acts 19.32. do not understand the things they promise. As if a man should set his hand and seale to an Obligation, and not know the contents or condition of L Such are all ignorant Christians, who have often renewed their Covenant of new obedience and faith in Christ, and yet know not what the faith of Christ is, or what is the puritie, spiritualnesse, and widenesse of that Law which they have sworne unto. As the Apostle saith of the lews . If they bad known they would not have crucified the Lord of glory, wee may fay of many of these, it they knew the purity & holinesse of those things we they have vowed to keep, they either would not have entred into Covenant with God at all, brwould bee more conscientious and vigilant in their observation of it. It is a signe of a man desperately carelesse, to run daily into debt, and newer so much as remember or consider what hee owes. If there were no other obligation to tye men unto the knowledge of Gods will, this alone were fufficient; that they have undertaken to ferve him, and therefore by their own Covenants are bound to know him. For furely many men who have promised repentance from dead works, if they did indeed confider what that Repentance is, and unto what a strict and narrow way of walking it doth confine them, would go nigh, if they durft, to plead an Errer in the Contract, and to professe that

Qui per delitto-1 um panitentiam inftituerat Domino fattsfacere, diabolo per aliam panitentia panitentiam fatisfaciet, eritque t mo magus perofus Deo quantoamulo ejus acceptus. Terrul. de pænitenr. c. 5. Sect. 1 2.

Dike of the deceitfulnes of the Heart. 6.20 that they had not thought their Obligation h engaged them unto fo fevere and rigid a fervio and fo repent of their repentance. But in this cale Ignorance of what a man ought to know, canno void the Covenant which hee is bound to make and having made, to keep; but his Covenant do exceedingly aggravate his ignorance.

2 Some make many faire promifes of obed ence, but it is on the Rack, and in the farnace, or as Schollers under the Rod. Oif I might but re cover this ficknesse, or be eased of this afficien would then be a new man, and redeeme my mil fpent time. And yet many of thefe, like Pharal when they have any respite, find out wayes to shift and elude their owne promifes, and like mile ed metall taken out of the furnace, returne again unto their former hardnesse. So a good Divine observes of the people of this Land in the time the great sweate in King Edwards dayes (I will we could find even fo much in these dayes of a lamitie which wee are fallen into) as long as the heat of the plague lasted, there was crying ou poccavi; aMercie good Lord, mercy, mercy. The Lords, and Ladies, and people of the best son, cried out to the Ministers, for Gods fake tell what shal we do to avoid the wrath of God. Take thefe bags, pay fo much to fuch an one whom! deceived, fo much restore unto another whomin bargaining I over-reached, give fo much to the poore fo much to pious ules , &c. But after the ficknesse was over they were just the same men's they were before. Thus in time of workle men are

apt to make many projers, and Generalis, to cry unto God, Arife and fave m. Fer. 2. 27. Deliver withit time, Judg 10, 15, they irquire early after God and flatter him with their lips, and own him as their God, and Rock of falvation, and presently fart afide like a descriful bome. As Auftin notes, that in times of calamitie the very Heathen would flock unto the Christian Churches to bee fafe amongst them. And when the Lord sent Lyons amonest the Samaritanes, then they fent to inquire after the manner of his worlbip. 2 King. 17.25 . 26. Thus many mens Covenants are founded onely in Terrours of conscience. They throw out their fins as a Merchant at Sea his rich commodities ing Tempest but in a calme wish for them againe. Neither doe they throw away the property over them, but onely the dangerous possession of them. This is not a full, chearfull, and voluntary action. but onely a languid and inconfrant velleitie. Contrary to that largenesse of heart, and fixed difpofition which Christs own people bring unto his fervice, as David and the Nobles of Ifrael offered willingly and with joy unto the Lord. I Chron. 29. 17.

3 Since a Covenant presupposeth a power in him that maketh it, both over his own will, and over the matter, thing or Action which he promiseth, so far as to be enabled to make the promise: And since we of our selves have neither will nor deed, no sufficiencie either to think or to perform: Rom. 7. 18. 2 Cor. 3. 5. Phil. 2. 12. Wee hence learne in all the Covenants which we make, not to

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Quos vides petulanter de pro Cactter infultare fervis Christi funt in tis plurimi qui illum interitum clademy; non evafiffent, nifi Servos Christi se effe finxiffent. De civit. Dei. li. 1 . ca. 1 . Ejella in naufragio dominorum adbuc funt, quia non eo animo ejiciumur quod eas habere notunt, fed ut periculum effugiant. ff.lib.41.L. 9. Sect. 8. & L.44 Serailauciam hac arque hac jactare voluntatem. Aug. confes. 1.8. c.8

do it in any confidence of our own firength, or upon any selfe dependance on our own hearts. which are false and deceitfull, and may after confident undertaking, use us as Peters used him: But still to have our eyes on the aid and help? Gods grace, to use our Covenants as means the better to stir up Gods graces in us, and our pray. ers unto him for further supplies of it. As De vid, I will keep thy flatutes, but then, doe not this for sake me. Pfal. 119. 8. Our promises of dun must ever be supported by Gods promises of grace when we have undertaken to ferve him, we must remember to pray as Hezekiah did, Lord! am weak , do thou undertake for me. Ila. 38.14. Our good works cannot come out of us, till God do first of all work them in us. Ifa. 26. 12. He muft performe his promises of grace to us, before we can ours of fervice unto him. Nothing of ours can go to heaven, except we first received it from heaven. We are able to do nothing but in and by Christ which Grengtheneth us, Joh. 15.5. Phil.4. 13. So that every religious Covenant which we make hath indeed a deuble obligation in it; An obligation to the duty promised, that we may stir up our selves to performe it: and an obligation unto prayer, and recourse to God that he would furnish us with grace to performe it: As hee that hath bound himselfe to pay a debt and hath no money of his own to do it, is constrained to betake him felfe unto supplications that he may procure the money of some other friend.

Lastly, the finall cause of a Covenant is to in-

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duce an Obligation, where was none before, or else to double and strengthen it where one was before, to be Vinculum canservanda side; a bond to preserve truth and sidelity. Being subject unto many remptations, and having backsliding and revolting hearts, apt, if they be not kept up to service, to draw back from it, therefore we use our selves as men do cowardly Souldiers, set them there where they must sight, and shall not be able to run away, or fall off from service.

Quid tam congraum fidei bumana quam ea qua inter eos placuerunt fervure? Ulpian. L. 1 ff de pactis. Obligatio est Juis viculum quo necessitate astringimur alicujus fol-

vende rei. Instit. lib. 3. T. 14. Vid. Gregorium. Tholof. de Repub. lib. 8 cap. 8.

III This should serve to Humble us upon a

twofold confideration.

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Hearts which want such Covenants to binde them, and as it were fasten them to the Altar with cords: as men, put locks and fetters upon wilde horses, whom other wise no inclosure would shut in. Our Hearts (as Iacob said of Reuben, Gen. 49. 4.) are unstable as waters. b Moist bodies (as water is) non continentur, suis terminis, doe not set bounds to themselves, as solid and compacted bodies do, but shed all abroad, if left to themselves; the way to keepe them united and together is to put them into a close vessell: so the beart of man can set it self no bounds, but fals all as sunder, it

Sect. 15.

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Aristot. de gener & corrupt,
lib.2. cap. 2.
Hinc qui vitam
agunt mollem,
remissam, voluptuariam, in
banc & illam
partem flexilem
dicurur.

Bior (no τον υγρον κ) διάβριον α, Chryf. Rom. 13.14. do Suide, υγρω dicitur ο ευκατάσορω είς τας ηδονάς. Είμι aimum qui nunc luxuria do lastiva difflui, roundam, Tereng. Heauton. Messalina facilitate Adulterorum in fastidium versa ad incognitas libidines profuebat. Tacit Annal.l. 11. Eruptiones laserviarum Tert. Apol. ca. 31. The Scripture calleth it weaknesse of Heart: Ez. k. 16. 30. and so the Phylosopher, axpassas το μέν προπέτεία, τε δε αθένεια, Ethic. lib.: c. 8.

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*ô μέν ἀργυρόκοπ δίον ἀν
χαλκευση τὸ
σκευ διάποΑπ τοῦτον
ἐλθων τῆ ἐπίεσενἐπιέση κάλιν ἐυρίσει ἐπι
δ'ἔἡμων ἐχ
ἄτως, ἐς,
ad popul, Antioch.

and out of frame, desirexum, as the Apolties ex. preffion is , I Pet. 4. 4. inflar Mqu'as deffinents Hebr. 2. 1. if it be not fastned and bound together by fuch forong Refolutions, Sometimes then a ther by the power of the mad, or by the tharpness of some affliction, are quickned and enflamed unto pious purposes, like green mood which blazeth while the bellowes are blowing; and now they think they have their hearts fure, and shall cominue them in a good frame, to morrow shall been this day. But presently like an Instrument in change of weather, they are out of tune again, and like the Camelion presently change colour, and as * Chryfostome faith, the Preacher, of all workmen, feldom findes his work as he left it. Nothing but the grace of God doth ballance and establish the heart, and holy Covenants are an ordinance or means which he hath pleased to fandifie unto the purpose, that by the mas Instruments, Grace as the principall cause might keep the Heart stedfast in duty. If then Isaiah bewait the uncleannesse of bit lips, and Fob fuspect the uncleannesse and wander ing of his Eyes, what reason have we to be hum bled for this unstedfastnesse of our Heares, from whence the diffluence and loofenefle of every other faculty proceeds?

2 If we must bewail the falsenes of our Hearts that stand in need of Covenants, how much more should we bewail their persident like in the violation of Covenants? That they take occasion, even by Restraint like a d River that is stopped in his course, to grow more unruly. Or as a man after

d Spumeus, & fervens & ab obice fævior abit. O vid. Senec.nat.quæft. li 6.ca 17.

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an dene, which rook away his stomack, to return with stronger appetite unto fin again. To crucifie our fins, and in repentance to put them, as it were, in hame, and then to take them down from the Croffe again, and fetch them to life, and repent of Repentance. To vow, and after vows to make inquirie, Prov. 20. 25. This is a very ill requitall unto Christ. He came from glory to suffer for us, and here met with many discouragements, not onely from enemies, but from friends and Disciples, Fude betrayes him, Peter denies him, his Disciples fleep, his kinsfolks stand afarre off; yet he doth not look back from a Creffe to a Crown, and though he be tempted to come down from the Croffe, yet he haves it out, that he might love, and fave us to the merwest: but wee no sooner out of Egypt and Sodome, but we have hankering affections to return at the least to looke backwards again. Engage our felves to be ruled by the Word of the Lord (as the Jews did. Fer. 42. 5, 6. and with them, la 43. 2. When wee know his Word cavill agoinst it, and shrinke away from our owne resolunois O how should this humble us, and make wile in our own eyes? God is exceeding angry with the breach of but Humane Covenants; Ier. 34. 18. Exek. 17. 18. How much more with the breach of Holy Covennants between himself and us, and threatneth severely to revenge the quarrell of his Covenant. Levis. 26, 25. and fo doubtlesse he now doth, and will do ffill, except we take a penitent Revenge upon our felves for it. And therefore all ba

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Lastly, having entred into Covening we should use double diligence in our performance of it Quickning and stirring up our selves thereunto

I By the confideration of the stability of his Covenant with us, even the sure mercies of David Isa. 54. 8, 9. 55. 3. To break faith with a false person were a fault, but to deceive him that never fails nor forsakes us, increaseth both the guilt and the unkindnesse.

Vid. Chrysoft. in Pial. 113. 2 By confideration of his continued and renested mercies. If he were a mildernesse unto us, there might be some colour to repent us of our bargain and to look out for a better service. But it is not onely unthankfulnesse, but follie to make a forse ture of mercies, and to put God by our breach of Covenant with him, to break his with us too. In 2.5, 6.7.31. Numb. 14.34. In 2.8.

3 By consideration of our Baptisme and the tenor thereof, wherein we solemnly promise to keepe a good conscience, and to observe All thing what foever Christ commandeth us. I Pet. 3. 21. Ma 28. 19, 20. From which engagement wee cannot recede without the note and infamie of greate perfidiousnesse *. To take Christs pay, and dos service, to be a subject unto Michael, and a pen fioner unto the Dragon, to weare the Liverice one Master and do the work of another, to be an Ifraelite in title, and a Samaritan in truth , this either to forget or to deride our Baptisme. 2 Pm 1. 9. for therein wee did as it were subscribe out names, and lift our felves in the Register of Sion; and as it is an high honour to be enrolled in the genealogies

* In faderibus eofdem amicas atq; inimicos babere folent faderati, quod ex Cicerone og Livio obfervavit. Briffon. de formul. li.4. Quis miles ab infaderatis ne dicam ab hoftibus regibus donativum of fti. pendum captat nifi plane defertor de trans fuga? Tertul, de Prxfcript-cap.12.

emealogies of the Church, fo is a great dishonour be expunged from thence, and to be written in be Earth, and have our names with our bodies putrifie into perpetuall oblivion. Ierem. 17. 13. Nehem. 7. 64, 65.

Consider the feale and witnesses whereby this Covenant hath been confirmed. Sealed in our own consciences by the seale of faith, beleeving the Helineffe of Gods wayes, and the excellencie of his Remards, for he that beleevest bath fet to his feale. Joh. 3. 33. mutually attested by our spirits, feeling the sweetnesse of dutie, and by * Gods spirit, revealing the certainty of Reward. Rom. 8. 16. and this in the presence of Angels and Saints, into whose communion wee are admitted, I Corinth. 11. 10. Her. 12. 22. fo that wee cannot depart from this Covenant, without shaming our selves to God, to Angels, to men, and to our own consciences. Yea the Font where we were baptized, and the Table where we have facramentally eaten and drank the body and blood of Christ, & the very seats where we have fate attending unto his voice, like Ioshua his stone, cap.24. 22,27. will be witnesses against wifwe deny our Covenant, though there be no need of witnesses against those who have to do with the searcher of hearts, and the Judge of conciences, that consuming fire whom no lead, no drosse, no reprobate silver, no false metall, can endure or deceive, no Ananias or Saphira lie unto without their own undoing.

Lastly, let us consider the estate which these Covenants do referre unto, and our Tenure where.

Bernard. ferm. 3.de Evangelio septem panum.

* Vid. Bern. ferm. I. in A. eunciar. Mariæ. & ferm 2 de taibus teftimoniis. & fer. 2 in die Pentecoft ferm. 2.in festiv.omnium land. fer. 5. in dedicat. Eccl. ferm. de quatuor modis orandi fer.8. 23.& 85.in Cantic-de natur. & dignit. divini amoris. c. 11.vid.etiam Michalis Medinæ aPolog a pro Joanne Fero adversus Dom. Soto criminationes apred Sixt. fenemsem. Bibliotb.li. 6. Annot.210,

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unto these services are annexed, which is earned life. After we have had patience to keep our show Promises of doing Gods will, he will perform his eternall promises, of giving himself unto a And who would forfeit an inheritance for a payment of a small homage or quitrent referred upon it? If we expect eternall life from him, there is great reason we should dedicate a mortall life unto him. Let us not pay our service in dross, when we expect our wages in gold.

THE



THE THIRD SERMON.

HOSEAH 14. VER. 2.3.

2. So will we render the calves of our lips.

3. Ashur shall not save us, we will not ride upon Horses, neither will we say any more to the works of our hands, ye are our Gods; for in thee the fatherlesse sindeth mercy.



Aving handled the generall dodrine of our entring into Covenant with God, I shall now proceed unto the particulars which they here engage themselves unto, whereof the first is a solemne

Thanksgiving, We will render the calves of our lips.

All the facrifices of the Jewes were of two forts.

Some were Ilastical, propitiatory, or explatory, for pardon of fin, or impetration of favour: others

were

Sect. I a Vid. Gul. Stuc-Antiq. Convival lib. I. cap. 33. Weemle exercit. Ceremon.l.exereit.ig.quamyis alii aliter diftinguant, Cornel. A Lapid in Symp.c. I. Le. vit Torniel. An-1545. felt. 21. Pinelinfob.1.5 Alex. Hales p. 3 qu.55.6 memb 4.art.8. feet. 3

Were Eucharifical facrifices of praise (as the peace offerings, Levis. 7.12.) for mercies obtained, Pfal. 107.22. With relation unto these, the Church here, having prayed for forgivenesse of sin, and for the obtaining of blessings, doth hereupon, for the farther enforcement of those petitions, promise to offer the peace-offerings of praise, not in the naked and empty scremony, but with the spiritual life and substance, viz. the Calves of their lips, which are moved by the inward principles of hearty sincerity and thanksgiving.

From hence we learn, that found conversion and repentance enlargeth the heart in thankfulnesse towards God, and disposeth it to offer up the facrifice of praise. And this duty here promised, cometh in this place under severall considerations, for we

may confider it.

I. Ut materiam pacti, as the matter of a Covenam or compact, which we promise to render unto God in acknowledgment of his great mercy in answering the prayers which we put up unto him for pardon and grace. It is observable that most of those Pfalmes wherein David imploreth helpe from God, are closed with thanksgiving unto him, as Pfal. 7.17.13, 6.56,12, 13, 57,7, 10, &c. David thus by an holy craft infinuating into Gods favour, and driving a trade between earth &heaven, receiving and returning, importing one commodity, & trans. porting another, letting God know that his mercies shall not be lost, that as he bestows the comforts of them upon him, so he would return the praises of them unto heaven again. . Those Countreys

Sect. 2.

David omnes fere Palmos in quibus Dei auxilium implorat, gratiar um actione claudit. Mais in Pfal. 10.16.

Countries that have rich & staple commodities to exchange and return unto others, have usually th freest and fullest trafick and refort of trade made unto them. Now there is no fuch rich return from earth to heaven as praises; This is indeed the onely tribute we can pay unto God, to value, and to celebrate his goodnesse towards us. As in the fluxe and refluxe of the sea, the water that in the one comes from the sea unto the shore, doth in the o ther but run back into it self again: so praises d'are as it were the returne of mercies into themselves, or into that bosom and fountain of Gods love from whence they flowed. And therefore the richer any heart is in praises, the more speedy & copious are the returnes of mercy unto it; God hath so ordered the creatures amongst themselves, that there is a kinde of naturall confederacy, and mutual negotiation amongst them, each one receiving and returning, deriving unto others, & drawing from others what ferves most for the conservation of them all, and every thing by various interchanges and vicilfitudes flowing backe into the originall from whence it came: thereby teaching the fouls of men to maintain the like spirituall commerce & confederacie with heaven, to have all the passages between them and it open and unobstructed, that the mercies which they receive from thence, may not be kept under, and imprisoned in unthankfulnesse, but may have a free way in daily praises to return to their fountain again. Thus Noah, after his deliverance from the flood, built an Altar, on which to facrifice the facrifices of thanksgiving, that as his Aa 2 family

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c Cives habent propinguam fruduofamque provinciam quo facile excurrant, ubi libentur negotium gerant : quos illa mercibus suppeditandis cum quæstu compendioque dimittit, &c. Cicer in Verr. 3 Huiulmodi nobile Emporium erat Tyros Phæniciæ urbs. Erek. 27.12. 24.de quaregione Lucanus, primi docuere carinis Ferre cavis orbis commercia. d Gratiarum ceffat decurfus ubi recurfus non fuit. Bern. ferm. 1 . in cap. Jejunii. Ad locum undeexeune gratiz rever. anturlde m fer. 3. in vigita nativit.&

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family by the Ark was preserved from perishing so the memory of so great a mercy might in like manner by the Altar be preserved too, Gen. 8.20 So Abraham after a weary journey being comfor. ted with Gods gracious appearing and manifelta. tion of himself unto him, built an Altar, and called on the Name of the Lord, Gen. 12.7. and after another journey out of Egypt, was not forgetfull to returne unto that place againe, Gen. 13.4. Gods presence drawing forth his praises, as the returne of the Sun in a fpring and fummer, caufeth the earth to thrus forth her fruits and flowers, that they may asin were meet, & do homage to the fountain of their beauty. If Hezekiah may be delivered from death, 1/a.38.20. If David from guilt, Pfal. 51. 14. they promise to sing aloud of so great mercy, and to take others into the confort, I will teach transgref fours thy way, and we will fing upon the fringed in fruments. Guilt stops the mouth, and makes it speechlesse, Matth. 22.12, that it cannot answer for one of a thousand fins, nor acknowledge one of thousand mercies. When Iscob begged Gods bleffing on him in his journy, he vowed a vow of obedience and thankfulnesse to the Lord, seconding Gods promises of mercy, with his promises of praise, and answering all the parts thereof, If God will be with me, and keep me, I will be his, and he shall be mine. If he fingle out me and my feed, to fet us up as marks for his Angels to descend unto with protection and mercy, and will indeed give this Land to us, and returne me unto my fathers house; then this stone which I have set up for a pillar & monument, fhall

shall be Gods boufe, for me and my feed to praife him in and accordingly we finde he built an Altar there, and changed the name of that place, calling it the House of God, and God, the God of Bethel. And laftly, if God indeed will not leave nor forfake me. but will give fo rich a land as this unto me, I will furely return a homage back, and of his own, I will give the tenth unto him againe. So punctuall is this holy man to restipulate for each distinct promise a diffinit praise, and to take the quality of his vons from the quality of Gods mercies, Gen. 28.v.20.22. compared with v. 13. 15. Gen. 35.6.7.14. 15. Lastly Ionah out of the belly of Hell cries unto God, and viweth a vow unto him, that he would facrifice with the voice of thanksgiving, and tell all ages, that salvation is of the Lord, Ionah 2.9. Thus we may confider praises as the matter of the Churches Covenant.

II. Ut fructum panitentia, as a fruit oftruerepentance, and deliverance from fin. When fin is taken away, when grace is obtained, then indeed is aman in a right disposition to give praises unto God. When we are brought out of a wildernesse into Canaan . Deut. 8.10. out of Babylon unto Sion, fer,30.18.19. then faith the Prophet, Out of them stall proceed thanksgiving, and the voice of them that make merry, or. When Ifrael had passed thorow the red Sea, and faw the Egyptians dead on the thore, the great type of our deliverance from fin. death, and Satan, then they fing that triumphant Song, Moles and the men finging the Song, and Mirlam and the women answering them, and re-Aa 3 peating

Sett.3.

peating over again the burden of the Song, Sing to the Lord, for he hath triumphed gloriously, the Horse and his rider bath he thrown into the Sea, Exod. 15. 1. 20.21. When a poore foule hath been with Fond in the midft of the feas, compassed with the floods, closed in with the depths, brought downe to the bottom of the mountaines, wrapt about head and heart, and all over with the weeds, and locked up with the bars of fin and death, when it hath felt the weight of a guilty conscience, and been terrified with the fearful expectation of an approaching curse, lying as it were at the pits brinke, within the smoak of hell, within the smell of that brimstone, and scorchings of that unquenchable fire which is kindled for the divel and his angels: and is then by a more bottomles & unsearchable mercy brought unto dry land, inatched as a brand out of the fire, translated unto a glorious condition, from a Law to a Gospel, from a curse to a Crown, from damnation to an inheritance, from a flave to a Sonne, then, then onely, never till then, is that foul in a fit disposition to fing praises unto God, when God hath forgiven all a mans iniquities, and healed all the difeases of his soul, and redeemed his life from destruction, or from hel (as the Chaldee rendreth it) and crowned him with loving kindnesse and tender mercies, turning away his anger, and revealing thole mercies which are from everlasting in election unto everlasting in falvation, removing his fins from him as far as the East is from the West; then a man will call upon his foule over and over againe, and fummon every faculty within him, & invite every

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creature without him to bleffe the Lord, and to ingeminate praises unto his holy name, Pfal. 103.1.4. 20.22. And as David there begins the Pfalme, with Bleffe the Lord o my foul, and ends it with bleffe the Lord 0 my foul : fo the Apostle making mention of the like mercy of God unto him, and of the exceeding abundant grace of Christ, in setting forth him who was a blafphemer, a persecutor, and injurious, as a patterne unto all that should beleeve on him unto eternall life, begins this meditation with prailes , I thank Christ Fesus our Lord; and ends it with praises, unto the King eternall, immortall, invifible, the onely wife God, be honour and glory for ever and ever, Amen. I Tim. 1.12.17. It is impossible that soule should be truly thankfull unto God, which hath no apprehensions of him, but as an enemie, ready to call in, or at the least to curse all those outward benefits which in that little interim and respite of time between the curse pronounced in the Law, and executed in death, he vouchfafeth to bestow. a And impenitent sinners can have no true notion of God but fuch. And therefore all the verball thanks which such men seem to render unto God for bleffings, are but like the musick at a Funerall, or the Trumpet before a Judge, which gives no comfortable found to the mourning wife, or to the guilty prisoner.

III. Vs medium Impetrandi. As an Argument and motive to prevail with God in prayer. For the Church here Praies for pardon, for grace, for healing, not onely with an eye to its own benefit, but unto Gods homeur. Lord, when thou hast heard and answered

a Qualem te paraveris Deo, talis oportet appareat tibi Deus. Bern.in Cant.ferm. 69.

Sect . 4.

answered us then we shall glorifie thee. Pla. 50.15 I shall praise thee, saith David, for theu hast heard me, and art become my (alwation. Pfal. 118, 21. It is true if God condemne us, he will therein thew forth his owne glory, 2 Thef. 1. 9. as he did upon Phara oh. Rom 9. 17. In which sence the Brong and terri ble ones are faid to glorifie him . Ifav. 25. 3. Because his power in their destruction is made the more conspicuous: But we should not therein concurr unto the glorifying of him. The grave cannot praise him, they that goe downe into the pit cannot celebran his name. Pf. 30. 9.88, 10, 11. The living, the living they fhall praife thee. Ifa. 38. 19. This is a frequent argument with David whereby to prevail for men cy, because else God would lose the praise which by this meanes he should render to his name. Pla 6. 4. 5. 118. 17. &c. God indeede is All-fuffic ent to himself, and no goodnes of ours can extend unto him. 106 22. 2,35, 7. g Yet as Parents delight to use the labour of their children in things which are no way beneficiall unto themselves: so Godin pleased to use us as instruments for settingforth his glory, though his glory stand in no neede of it though we cannot adde one Cubit thereunto. He hath made all men hin usus profundarum cogitatie num fuarum, unto the uses of his unsearchable Councells. He hath made all things for himselfe, gel even the wicked fon the day of evill. Prov. 16. 4. Yet heis pleased to esteeme some men meete for nfes, which others are not, 2 Tim. 2. 21. and to fet apar some for himselfe, and for those uses. Pfal. 4-3 May. 43. 21. 4 God by his wisedome ordereil. and

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g Deus fuam gloriam quærit non propter fe fed propter nos. Aquin. 22. qu. 32.art. 1.ad 1 m. b August de nup. tiis de concupif. lib. 2, cap. 16. Omnia propter fe ipfum fecit Deus, omnia propter fuos. Bern.fer.3.in die Pentecoft.

and draweth the blind and brute motions of the worst creatures unto his own honour, as the huntsman doth the rage of the dog to his pleasure, or the Marriner the blowing of the winde unto his voyage, or the Artist the heate of the fire unto his worke; or the Phisician the bloudthirstinesse of the Leech unto a cure. But godly men are sitted to bring astually glory unto him; to glorify him doingly. I Cor. 10. 30. 31. Ephe. I. 11, 12. And this is that which God chiefly takes pleasure in.

Our Saviour bids his disciples cast their net into the Sea, and when they had drawn their net, he bids them bring of the fish which they had then eaught, and yet we finde that there was a fire of coales, and fish laid thereon, and bread provided on the land before. Fehn 21.6, 9, 10. Thereby teaching us that he did not use their industrie for any neede that he had of it, but because he would honour them so far as to let them honour him with their obedience. And therefore even then when God tells his people that he needed not their services, yet he calls upon them for thanksgi-

ring. Psal. 50.9, 14.
This then is a strong argument to be used in praierfor pardon, for grace, for any spiritual mercie. Lord, if I perish, I shall not praise thee, I shall not be meete for my Masters uses. Thy glory will one ly be forced out of me with blowes, like fire out of a slint, or water out of a rock. But thou delightest to see thy poore Servants operate towards thy glory, to see them not forced by power but

Eft in malorum pote state peccare; ut autem peccando hoc vel hoc illa malitia faciant, non eft in illorum pote-State fed Dei dividentis tenebras. & ordinantis cas. ut hinc eriam quod faciunt contra voluntatem Dei, non impleatur nifi voluntas Dei Aug.de Dr &. Sanet.c. 16. vid.etiam ep.69 9.6.ep . 120.c.2 epiff. 141.1.2. qu. fup. Exod. qu. 18.lib.8 2. queft. 27. de Civit. Dei. lib. 11.cap. 17.

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by love to shew forth thy praises. And this we shall never doe till sinne be pardoned. God can brit light out of light, as the light of the Starres out the light of the Sun , and he can bring light out darkenes, as he did at first : but in the one case the is a meetnes for fuch an use, in the other not. No we are not meete Subjects for God to reap hone from, till finne be pardoned, till grace be conferred. Then we shall give him the praise of his went in pittying fuch grievous finners, and the praifee his power and wisedome in healing such mortall di eafes, and the praise of his glorious and free era in fending Salvation to those that did not inqui after it , and the praise of his patience in forbearin us folong, and waiting that he might be gracion and the praise of his wonderfull providence in car fing all things to worke together for our good:an the praise of his justice by taking part with him against our own sinnes, and joyning with his gran to revenge the bloud of Christ upon them. A po theard is good enough to hold fire, but nothing but a found and pure veffell is meete to put with or any rich depositumen into.

Sett.5.

IV. Vs principium operandi, As a principle of Emendation of life, and of new Obedience. Lord take away iniquity and receive us into favour, then will we be shankfull unto thee, and that shall produce amendment of life; Ashur, ball not favour, neither will we ride upon horses, &c. A thankfull apprehension of the goodness of God in forgiving, giving, saving, honouring us, is one of the principall foundations of sincere obedience. Then the

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cale will thinke nothing too good for God, that ath shewed himselfe so good unto it. What shall 1 render write the Lord for all his benefits ? faith the Prophet David. Pfal. 116. 12. and a little after it followes, O Lord, truly I am thy fervant, I am thy Covant, and the Son of thine Handmaide; that is, an Home-borne fervant, thine from my mothers wombe. It is an allusion to those who were borne ofServants in the House of their Masters, and so were in a condition of Servants. Partus fequitur outer. If the mother be an Handmaide, the childe is a Servant too, and so the Scripture calleth them filios domus, children of the house Gen. 1 4. 14, 15, 3, 17, 12. Lev. 22, 11. Ecclesi. 2. 7. His mindedhim of the deep ingagements that did bind unto Service even from the wombe . True fiball and Evangelicall obedience ariseth from faith and love. Faith shewes us Gods love to us, and therby worketh in us a Reciprocal love unto him, Welove him , because he loved us first. I John 4. 19. This is the only thing wherein a Servant of God may answer him, and may de simili mutuam repenlue vicem, as Bernard speakes, returne back unto God what he gives unto him. b If he be angry with me,I must not be angry again with him, but feare and tremble, and begge for pardon. If he reprove me,I must not reprove but justifie him: If he judge me, I must not judge but adore him. But if he love me, I must take the boldnes to love him againe, for therefore he loves that he may be loved. And this love of ours unto Christ makes us ready to do e-Bb 2 very

Jure gentium servi nostri funt qui ex ancillis nostris nascuntur. Leg. s. D.d e flatu Hominis, & Leg. 28. de u furis & fructibus. Ibid. bSi mihi irafcatur Deus, num illi ego similiter redirafcar? non utiq; fed pavebo, fed contremiscam, sed veniam deprecabor. Ita fi me arguat, non redarguetur a me, fed ex me potius justificabitur : nec si me judicabit, judicabo ego eum, sed adorabo.Si dominatur, me oportet fervire; Si imperat, me oportet parere; nunc jam videas do amore quam aliter fit; Nimcum 2mat Deus non aliud vult qua amari. Bern. ferm . 82.in Canne.

Quis coram Deo innocens invenitur qui vult fieri quod vetatur, fi fubtrahas quod. timetur ?- Qui gehennas metuit, non peccare metuit fed arderezille autem peccare metuit, qui peccatum ipfum ficut gehennas odis. Au. Ep. 144. Bernard fer de Trip.cober. VereChrstianus eft qui plus amat dominum quam timet gehennam, ut etiamfi dicat illi Deus;utere: deliciis carnalibus sempiternis &quantum potes pecca, nec morieris nec in gehennam mitre ris.fed mecum tantummodo non eris;exhorrescat et omnino non. peccers non jam ut in illud quod timebat non incidat, sed ne

very thing which he requires of us, because know that he hath done much more for us the he requireth of us. The love of Christ faith the Apo. file, constraines b sis, because we thus judge, that if one deed for all then were all dead, that is either dead in and with him in regard of the guilt and punishment of sin fo as to be freed from the damnation of it, or deal by way of conformity unto his death, in dying unto finne, and crucifying the old man, fo as to shake off the power and strength of it. And the fruite of all both his dying and our loving, is this, That me should not live unto our selves, but unto him that died for us and rose again. Thus love argues from the greater to the leffer, from the greatnes of his work for us to the smalnes of ours unto him; If he died to give us life, then we must live to doe him Service.

k Feare produceth onely servile & unwilling performances, as those fruites which grow in Winter, or in cold Countries, are sowre, unsavoury, and unconcocted; but those which grow in Summer, or in hotter Countries, by the warmth and instruence of the Sun are sweet and wholesome: such is the disference between those fruits of obedience which feare and which love produceth. The most formall principle of obedience is love, and the first beginings of love in us unto God arise from his mercies unto us being thankfully remembred; & this teacheth the soule thus to argue, God hath given deliverances unto me, and should I breake his Commandements? Ezra 13.14. Christ gave himselfe to redeeme me from all iniquity, and to make me in a

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illum que sic amat offendat. Idem de Catechizand. Rudibus.c. 17. de name do gras.c. 57.com. Es Pelag. l. 1 c.9. & l. 2. 69.

speciall manner his owne, therefore I must be zealow of good workes. Tit. 2. 14. therefore I must her forth the vertues of him that called me out of dokenes into his marvellous Light. I Pet. 2.9. No more frequent, more copious common place in all the Scriptures then this to call for obedience, and to aggravate disobedience by the consideration of the great things that God hath done for us. Deut. 13. 20, 21, 11, 7, 8, 29, 32, 6, 7. Folb. 24. 2, 14. 1 Sam. 12. 24, Ifay. 1, 2. Fer. 2. 5, 6. Hof. 2. 8. Mic. 6. 3. 5. In the a Law a Ranfomed man became the Servant of him that bought and delivered him: and upon this argument the Apostle calls for obedience. Te are not your owne, but you are bought with sprice, therefore glorifie God in your body, and in your birits, which are Gods. I Cor. 6. 19, 20. We have but the use of our selves, the property bis his, and we may do nothing to violate that.

V. Ut instrumentum divina gloria. As a meanes and instrument of publishing Gods praises. There isan Emphasis in the word Lips. Sometimes it is a diminutive word, taking away from the duty performed, as Matth. 15. 8. This people honour me with their lips, but their heart is far from me. But here it is an Augmentative word, that enlargeth the duty, and makes it wider. I will facrifice unto thee faith Fonah, with the woice of thank giving, Jonah 2.9. God regardeth not the facrifice if this be not the use that is made of it, to publish and celebrate the glory of his name. The outward ceremony is nothing without the thankfulnes of the hears and the thankfulnes of the heart is too little, except it Bb 3 have

a Per modum pignoris, licet non per modum mancipii. Leg. z. Cod.de postliminio Reverlis, &c. ne mpe fervi funt quoad solvatur pretium Redemptori. Si quis fervum captum ab hoftibus Redemerit, protinus est Redimentis. L. 1 2. feat. 7. F. de captivis. bFructu irius nihil facere debet in perniciem proprietatis. L.13 feet. 4. F. de ufu frudu.

Sect.6.

have a voice to proclaime it abroad, that ou may learn to glorifie and admire the works of Lord too. It is not enough to Sacrifice, not enough to facrifice the facrifices of thankfgiving, except withal we declare his works with rejeycing, plal. 107 22. There is a private rbankfulnes of the Soul with it felf, when meditating on the goodnesse of God it doth in secret returne the tribute of an humb and obedient heart back again unto him, which topraise God on the Bed : and there is publick thank giving, when men tell of the wondries works of Gi in the great Congregation of his Saints, Pfal. 149. 15 Pfal. 26. 7. 12. Now here the Church promifet this publick thanksgiving it shal not be the thank fulnesse of the heart onely, but of the lips too. I it is noted of the thankfull Leper, that with all voice he glorified God, Luke 17.15. The living, living shall praise thee, saith Hezekiah; but how should they doe it? The fathers to the children be make known thy truth . Ifay 38. 19. There are for affections and motions of the heart that do forth mouth, are of a cold stupefactive, and constringen nature, as the sap staies and hides it selfe in the root while it is winter. Such is fear and extremity of griefe. Come faith the Prophet , Let su emer in our defenced cities, and let us be filent there, for the Lord our God hath put us to filence, Jer. 8. 14. Ifal 10. 14. Other affections open the month, are of m expansive & dilating nature, know not how tob straitned or suppressed, and of all these, jey, and fense of Gods mercy, can least contain it self in the compasse of our narrow breast, but will spreed and commu-

Plumerch. de capiendex Hostibus utilitate. Avist. Problem. sett. 27.

communicate it selfe to others. A godly Heart is in this like unto those flowers which thut when the Sun fets, when the night comes, & open again when the Sun returnes and shines upon them. If God withdraw his favor, and send a night of affli-Gion, they thut up themselves, and their thoughts in filence; but if he shine again, and shed abroad the light and sense of his love upon them, then their heart & mouth is wide open towards heaven inlifting up praises unto him. Hannah prayed silently folong as the was in bitternes of foul, and of a forrowfull spirit, I.Sam. I.I : 15. but as foon as God answered her prayers, and filled her heart with joy in him, presently her mouth was enlarged into a Song of thankfgiving, Chap. 2. 1.

There is no phrase more usual in the Psalmes, then to fing forth praifes unto God, & it is not used without a special Emphasis. For it is one thing to raile, and another to Sing prailes, Plal.146.2. This is to publish, to declare, to speak of abundantly to atter the memory of Gods great goodnesse, that one generation mayderive praises unto another, as the Expressions are, Pla. 145.4.7. And therefore we finde in the most folemn thanksgivings, that the people of God were wont in great companies, and with musicall instruments to found forth the prailes of God, and to cause their joy to be heard afar off, Neb. 12.27, 31,43. Ifai. 12.4,5,6. Fer. 31.7. This then is the force of the expression, Lordwhen thou hast taken away iniquity, and extended thy grace and favour to us, we will not onely have thankfull bearts, every man to praise thee by himselfe; but we

Apud poetas Clarissimos laudes Deorum inter Regalia convivia canebantur. Quintil. lib. 1. cap. 10.nec aliter veri Dei liudes in conviviis Christianorum.Tertul. Apolog. cap. 3 9. Cyprian lib. 2.Epift. 2.

we will have thankfull lips to shew forth thy praise we will stir up and encourage one another, we wittell our children, that the generations to come many

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know the mercy of our God.

This is a great part of the Communion of Saints joyne together in Gods prayses. There is a Con munion of Sinners, wherein they combine togeth to dishonour God, and encourage one another in ev Pfal.64. 5. Pfal. 83. 5. 8. Prov. 1.10 11. Eve Wash fooner caught her felf, but she became a kinder Serpent, to deceive and to catch her husband. Tempter hath no sooner made a Sinner, but the Sinner will become a Tempter. As therefore Go Enemies hold communion to dishonour him? great reason there is that his servants should he Communion to praise bim, and to animate and hear en one another unto duty, as men that draw at anchor, and Souldiers that fet upon a fervice, to do with mutual incouragements, Ifai. 2. 3. Za 8.21. Mal. 3.16. The Holy Oyle for the Sanctum was made of many spices compounded by the of the Perfumer, Exed. 30.23,24.25. to note un us that those duties are sweetest wch are made in a Communion of Saints, each one contributing influence and furtherance unto them. As in wind and rivers where many meet in one they are strong gest; and in Chaines and Jewels where many link and stones are joyned in one, they are richest. A good is diffusive, like Leven in a lump, like sap a root; it wil finde the way from the heart to even faculty of foul and body, and from thence to the ears and hearts of others. Every living creatus was made with the feed of life in it; to preserve it felf by multiplying, Gen. 1. 1.11.12. And of all seeds that of the Spirit, and the Word (1 7th. 319.1 Pet. 1.23.) is most vigorous, and in nothing so much as inglorifying God, when the joy of the Lord, which is our strength, doth put it self forth to derive the praises of his Name, and to call in others to the celebration of them.

From all which we learn, 1. By what means (amongst many others) to try the truth of our convertion; namely, by the life and workings of true Thankfulmife unto God for pardon of fin, and ac cepting into favour. Certainly when a man is converted himself, his heart will be enlarged, and his mouth will be filled with the praises of the Lord; he will acquaint others what a good God he is turnedunto, If he have found Christ himself, as Anbrowand Philip, and the woman of Samaria did, he will presently report it to others, and invite them to come and fee, Joh. 1.41.46. Joh. 4.29. If Zachens econverted, he receiveth Christ joyfully, Luk. 19. alf Matthew be converted, he entertains him with sfeaft , Luk 5.29. If Cornelus be instructed in the knowledge of him, he will call his kinsfolke and friends to partake of fuch a banquet, Acts 10.24. If David be converted himself, he wil endeavour that other finners may be converted too, Pfa 51.13, and will shew them what the Lord bath done for his foul. The turning of a finner from evill to good, like the turning of a Bell from one fide to ano ther, you cannot turn it, but it will make a found; and report its own motion. He that hath not a

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mouth open to report the glory of Gods in eacy his foul, and to strengthen and edifie his brethme may justly question the truth of his own convert on. In Aarons garments (which were types of holi nesse) there were to be golden Bells and Pomegre nates, which (if we may make any allegoricall ap plication of it) intimateth unto us, That as a Hor life is fruitfull and active in the duties of spiritual obedience, to it is loud and vecall in founding for the praises of God, and thereby endeavouring edifie the Church. Gedeons Lamps and Pitchen were accompanied with Trumpers; when God pleased to put any light of grace into these earth en vessels of ours, we should have mouthes fulle thankfulneffe to return unto him the glory of goodnesse.

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And as that repentance is unfound which is no accompanied with thankfulneffe, fo that thankful nesse is but empty and hypocriticall, which do not spring out of found repentance; we use tol that the words of Fools are in labris nata, bon in their lips: but the words of wife men are E pellaris, drawn up out of an inward judgement. The Calves of the lips are no better then the Calves of Stall in Gods account, if they have not an heart them. Without this the promise here mad to Go would be no other then that with which nurses de ceive their little children, when they promise the a gay golden new nothing. Praise in the mou without repentance in the heart, is like a Sea-wet that grows without a root. Like the powrings Balme and Spices upon a dead body, which a

Quintil. Infti. i. 10 cap 3.A. Gelli.l. 1.c.15. 3aberar aroxa Sa perubs xag-MENGE . तंक में प्रार्थ अरडीva Brasavi Bu Adjuata Af chyini apud Plus. de And. Poetis. Dida fadis deficientibus erubescunt. Tertul. de pa.

tria cap. 1.

never thorowly secure it from putrefaction. Like a perfume about one fick of the plague, whose weet smell carries infection along with it. It is not the mentioning of mercies, but the improving of them unto piety, which expresseth our thankfullnesse unto God. Gods sets every blessing upon our score, and expects an answer and returne sureable. He compares Corazin and Bethlaids with Tyre und Sidemand if their lives be as bad as thefe, their punishment shall be much heavier, because the mercies they enjoyed were much greater. The not using of mercies is the being withankfull for them. And it is an heavie account which men must give for abused mercies, Deut. 32. 6. Amos 2. 9.13. Luke 13.7 Heb. 6. 7. Sins against mercy and under mercyare the first ripe fruit; when the Sun shines hottelt the fruits ripen fastest, Amos 8.1.2. Fer. 1.11.12. God doth not beare follong with the provocations of a Church, as of those that are not a people; the fins of the Amerites were longer in ripening, then the ins of Ifrael. When judgement is abroad, it will begin at the House of God.

pressed unto this, by how much it is the greater evidence of our conversion unto God, and by how much much more apt we are to call for mercies when we want them, then with the Leper to returne praises when we do enjoy them. Ten cried to be healed, but there was but one that returned glory to God. Vessels will sound when they are empty, fill them and they are presently dumb. When we want mercies, then with Pharash wee cry out for pardon, for

Cc 2

Mie duoish muewim tau hogy d'ap desa ta Gesa t

Sett.8.

peace, for supplies, for deliverances ; but when

Seneca de Benefic.li. 3.c.3. Liv. lib. 22.

prayers are answered, and our turne served . how few remember the method which God prescribe Call on me in the day of trouble I will hear thee and then shalt glorifie me. Pfal. 50, 15. yea how many like Swine trample on the meat that feeds them and tread under foot the mercies that prefere them? How many are fo greedily intent upon the things they defire, that they cannot fee nor value the things they enjoy. Omnis festinatio caca est. It's noted even of good King Hezekiah, that he did m render according to the benefits which he had received 2 Chron. 32.25. Therefore we should be exhorted in our prayers for pardon and grace, to do as the Church here doth, to promile the Sacrifices of Thankfulnesse and obediene, not as a price to purchase mercy (for our good extends not unto God P[al. 16.2) but as a tye and obligation upon our felves, to acknowledge and return the praise of mercy to him that gives it. And this the Apostle exhorteth us unto, that our requests should be made known unto God, not onely with prayer and supplication, but with Thankefgiving, Phil. 4.6.1 Theff.s. 17. 18. 1 Tim. 2.1. which we finde to have been his own practice, Eph. 3, 14.20. 21. We should keeps Catalogue of Gods mercies to quicken us unto dutie as well as a Catalogue of our own fins to make usery for mercy. And unto this duty of Thanki giving we may be excited.

I. By the confideration of Gods greatnesse. Great is the Lord, and sherefore greath to be praised, Pfal. 145, 3.1 The praises of God should be according to his

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Name. Pf. 48.10. Pf. 96.8. All things were made for no other end, but to return glory to him that made them. Because al things are of him, therfore all must he to him, Ro. 11.36 And this the very Figure of the world teacheth us For a Circular line ends where it began, and returns back into its originall point, by that means strengthning and preserving it self. For things are usually strongest when nearest their oriand the more remote from that, the weaker they grow. As a tree is strongest at the root, and a branch or bough next the trunk or stock, and the further out it grows from thence, the smaller and weaker it grows too; and the further it is from the originall of its being, the nearer it is unto not- Being. So all creatures are hereby taught both for prefervation of that being they have, & for supply of what perfections they want, and in both, for the fetting forth of the greatnesse of their Maker, (out of whose infinite Being all finite beings are sustaiand & perfected) to run back unto God, for whole fake they are, and have been created. Rivers come from the Sea, and therefore run back into the Sea again; The trees receive sap from the earth, and within a while pay it back in those leaves that fall down to the earth again. Now as God hath made all creatures thus to shew forth the glory of his greatnes, so he will have them do it by these Principles, and in that maner of working which he hath planted in them, Inanimate and meere natural creafares are bid to praife the Lord, Pfal. 148. 8. 9. but this they do blindly and ignorantly, like the arrow which flies toward the marke, but understandeth not its Cc 2

Vid. Field of the Church. Hi. I.cap. I. Plutarch. lib.de E. Qui curat effe nisi propter te, pro nihilo eft. & nihil eft. Qui vult effe fibi & non tibi,nihil effe incipit inter omnia Bern. ferm.20 in Cant. Eo quilque pestimus quo optimus. 6 hoc ipfum quod est optimus adscribat fibi, ferm. 84. in Cantic.

own motion, being directed thither by an under standing without and above it self. And thus when every thing by the naturall weight and inclination Of its own form moveth to the place where it ma be preserved, or draweth to it those further de grees of perfection, whereby it may be improved and have more of being communicated to it, it may truly be faid to praise the Lord, in that it obeyer the Law which he planted in it, and is by his wife providence carried back towards him, to derive confervation & perfection from the same fountain from whence its Being did proceed. But now reals nable creatures being by God enriched with Internall knowledge, and that knowledge in his Church exceedingly raised by his manifestation of himself as their uttermost blessednesse in the Word unto them. He therefore requires that we should not actively, and with intention of the End for which he made us, guiding all our aimes and inclinations to wards his glory by that internall knowledge of his Excellency which he hath implanted in us, and re vealed to us. And indeed all other creatures are this sense said to glorifie God, because the infinite power, wisdom, goodnesse, and perfection of God which are in their beings and workings fo notably relucent, do become the object of reasonable creatures, to contemplate upon, and by that means draw forth admiration and adoration of him.

Sett. 9.

II. By the confideration of Gods goodnesse. He deserves it at our hands. He gives more to us then we are able to render unto him. The Sun shines on the Moon with his own glorious light, the Moon

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returns but a faint & fpotted light upon the world. We can return nothing unto God, but that which is bis own, I Chro. 29.16. and it goes not with that purity from us as it came unto us, We cannot fend forth a thought round about us, but it will returne with a report of mercy, and that mercy calls for a returne of praise. 2 But above all, the goodnesse of God mentioned in the text, Taking away iniquity, and receiving graciously, this calls for the Calves of she lips to be offered, as in the new Moons, with Trumpets and folemaity, Num.10.10. The beams of the Sun the more directly they fall on the body of the Moone, doe fill it with the more abundant light: fo the more copious and notable Gods mercies are unto us, the more enlarged should our praises be unto him. Therefore true Penitents that have more tafted of mercy, are more obliged unto thanksgiving, Pfal. 147. 20. Excellent speech is not comely in the month of fools , Prov. 17. 7. But Praife is comily for the upright, Pfal. 22.1. For as God is most dishonoured by the sinnes of holy men when they are committed against light, and break forth into scandall, as a , spot in filk is a greater blemish then in Sackcloth, 2 Sam 12. 14. So is he most honoured by the confession and praises of holy men, because they know more of his glory and goodnesse then others, and can report greater things of him. Wicked men speak of God by bear-fay, and by notion onely, but holy men by intimate Excus omnino non judicis non magistri, sed spous -fed heu rara hora, & parva mora. Bern, fer.22.in Cam. Mens ineffabili veibi illecta dulcedine quodammodo se ibi furatur, imó rapitur atque elabitur a feipfa ut verbo fruatur-dulce commercium, fed breve momentum & experimentum rarum. Ibid. ferm. 8 5. vid. eriam ferm. 8 3. de ferm. 1.3.3 1. perience

a Magna eft gratia quæ tribuiturhominibas vehemen-ter egentibus, & in rebus magnis& diffieilibus & cum quis beneficia alicui dat aut s folus, aut pri mus vid. Arift. Rhet.lib.2.c. 7 itag; in hujufmodi benefacores admiffa gravius vindicantur.L I.de obleguis parentibus & patronis præltat. D. dy L.28. de poenis. fe& 8. bPretiofam . veltem exigua quævis macula turpius decolorat. Nobis ad immundiciam minima quævis inobedientia fufficit, &c. Ber. nard. fer. de triplice cuftodia. c Est locus ubi vere quiescens & quierus cernitur Deus,lo.

a Illa domus lætitiæ elt, ista militiæ. Illa domus laudis, ista orationis. Bern serm. 2. in dedicas Eccle.

Perience, as the Queen of Sheha knew more of sal mons wildom from his mouth, then from his fame He that fees but the outward Court and building of a Palace, can fay it is a glorious place : but le that like the Ambassadours of the King of Baby in Hezekiah his time, shall be admitted to fee h house of precious things, and all the Treasures of the Palace, can speak much more honourably of it. L very one might see and admire the stones of the Temple without, who were not admitted to view the Gold, and curious workmanship within. The more intimate Communion a man hath with God as a Redeemer, the more glorious and abundan praises can he render unto him. Besides a Praise the language of Heaven; the whole Happinelle of the Saints there is to enjoy God, and their whole bafing is to praise him And they who are to live in ano ther Countrey, will be more folicitous to learn the language, and foreacquaint themselves with the manners and usages of that countrey, than the who have no hopes nor affurance of comming the ther. As they who have hope to be like Christian glory, will purific themselves, that they may in the meane time be like him in grace, I John 3.2,3. So they that have hope to praise him for ever in her ven, will study the Song of Moses and of the Lamb before they come thither. And indeed none can praise God but they that can abase & deny themfelves; wicked men in all duties ferve and feeke themselves. But the very formality of praise ism feek God, and to make him the End of our fo do ing. The Apostle exhorts us to offer our selves all ving

ving facrifice, Rom. 12. 1. that is to fay, to separate our selves for God, and for his uses. The sacrifice we know was Gods, for his fake it was burnt and broken. and destroyed. We must be such Sacrifices, deny our felves be loft to our felves; not ferve, nor feek, nor aime at our felves : but refolve to esteeme nothing dear in comparison of Gods honour, and to be willing any way whether by life or by death that hee may be magnified in us, Als 21.13. Phil. 1.20. Love of Communion in naturall creatures is stronger then felf.love; Stones will move upward, fire downward, to preferve the universe from a vacuity, and to keep the compages of nature together. How much more is and ought the love of God himself in the new creature to be stronger then selfe-love whereby it leeks and serves it felf? And without this, all other fervices are but Ananias his lye, lies to the holy Ghoff, keeping to our felves what we would feem to bestow upon him. Lifting up the eyes, beating the breaft, spreading the hands, bending the knee, hanging down the head, levelling the countenance, fighing, fobbing, fasting, howling, all, nothing else but mocking of God. And we may fay of fuch men, as the Emperor of him that fold the glasses for pearl shough in a fadder sense) Imposturam faciunt & pa. fientur. They deceive God, and fail in his precepts, and they shall be themselves deceived, and faile in theirowne expediation. For the hope of the wicked Shall perisb.

III. By a double confideration of our febres. Sell. 10. 1.Of our natural Torpor and fluggishnesse unto this duty. As the dead Sea drinkes in the River Iordan,

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and is never the fweeter, and the ocean all other Rivers, and is never the fresher. So wee are an to receive daily mercies from God, and flill is. maine unfenfible of them, unthankfull for them. Gods mercies to us are like the dew on all the ground our thanks to him like the dew on the flesh We are like Fishermens wheels, wide at that end which lets in the Fish, but narrow at the otherend fo that they cannot get out againe. Greedy to get mercy, renacious to hold it, but unthankfull in as knowledging or right uling of it. The rain come down from heaven in flowers, it goes up but in miles. We fow in our land one measure sand receive ten : yea Hase received an hundred fold, Gen. 26. 12. But God fowesten, it may be an hundred mor cies amonghus, when we fcarce teturne the praise and the fruit of one. Our hearts in this case are like the windows of the Temple, 1 King. 6. 4, wide in ward to let in mercies, but narrow outward to in forth praifes. Now as Solomon layes, if the iron h blant we must put too the more strength; and as Hulbandmen use where the nature of land is more defedive, to supply it with the more importunately bour; fo having hearts to earthly for the perfor mance of fo heavenly a duty, wee thould use the more holy violence upon them, and as the Widdon did extort juffice from an unjust Judge by her conrinual coming, Luke 18.5. we should presse and urge, and with ingeminated importunity charge this duty upon our felves, as the Plalmift doth, of that men would praise the Lordfor his goodnesse of for his monderfull workes to the children of men, Plal.

107 Ar 5, 31,31. IL Of our em benefit. For indeed all the benefit which wifeth out of this duty. endounds to us, and mone to God. His glory is infinite and esernally the fame, there is nor can be no accession mee that by all our graifes. When a contra Prasse Gleffereste cleen the brighteesse of the Sunthere is 44.5. but an achnowledgement of what was, not any addition of what was not. When an excellent Orator makes a Panegyricali Oration in paife of fome honousable Person, he doth not infuse any drawing of worth into the perform, but onely fetreth forth and declareshabat which is nato others. A curious Pillure praiseth a beautifull face, not by adding beauty to it, but by representing that which was in ithefore. The window which lets in light into an make doch not benefit the light, but the house into thich the light thineth. So our praifing of God loth ferre to quicken, comfort, and refresh our lelves who have interest in to good a God: or to edific and incourage our brethren, that they may be ambitious to ferve to honourable a Mafterbut they adde no lustre or glory to God at all.

Now laftly, for the right performance of this Sed. IT. Duty. It is founded on the due apprehensions of Gods Being Good and of his Doing Good, Pfair 19.68. Oron his excellency in himfelfe, and his goodneffe unto us. In the former refeed it frandeth in adving andextelling the great Name of God, afcribing in our heatts and mouths all bleffedneffe unto him, acknowledging his infinite Menjefty in him-felfe, and his Soveraignty over us his poore creatures, Exod, 15.11. Mic.7.18. and fo covering our

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faces.

Difficultatem quæ ftionis cur alius fic alius vero fic mortu. us eft, velut non folvendo folvit Apostolus-- Et hujus profunditatis horrorem ulq; ab hocperduxit ut diceret,etiam cujus vult miferetur, & quem vulcobdurat. August. contra 2. Epift. Pelag. 1, 2, C.7. & 1,4.c.6, Cur in diversa causa idem judicium nifi hoc vo lo? de Dono perfev. c.8. de peccat meritis & remiffi.l. 2. cap. s.

a Inftinus Martyr de se fatetur, se conspecha Christianorum in morte;
Constantia col
legisse veram
esse quæ apud
ipsos v geret
pietatem. Apolog. I. Illa ipso
obstinatio qua
exprobratis
magistra est.

faces, and abhorring our felves in his fight, Ifaiah 6 Tob 42. 5. 6. not daring to question any of his deep, absolute, and most unsearchable Counsels. but because all things are of him, to acknowledge that all things ought to be for and to him, and are to be reduced to the Ends of bis glory, by the counfell of his own * will, Rom. 9. 20. 21. Rom. 11. 32.36. Matth. 11.25,26. Pfal. 125.5,6. lob9.12, Ephef. 1 11. In the latter respect, as hee is the God in whom we live and move, and have our being, and hope for our blessednesse: So it importeth, first a glorying and rejoycing in him as our alone felicity, Pfal, 3 24 Habac. 2. 18, Phil, 4.4. Secondly, a choofing and preferring him above all other good things, ma king him our end and aym, in life, in death, in doing, in suffering Rom. 4 7.8. Thirdly, a thankfull acknowledgement of all his mercies, as most benefit ciall unto us, and most gratuitous and free in regard of him, 2 Sam. 7.18. Lam. 3.22.23. Laftly, 2 constant endeavour of a holy life, fo to bring forth fruit to doe the will of God, and to finish his work which he hath fer us. fo to order our conversation on aright before him, as that hee may have aferibed unto him the glory of his authority over the consciences of men, and of the power of his Love shed abroad in their hearts, and that all that a lee our conversation may say, doubtlesse, the God whom thele men serve after so holy a manner, for whom they despise all outward & finfull pleasures, is a holy and bleffed God, infinitely able to com-

Quis enim non contentitur ad requirendum, quid intus in re fit? Quis non ubi re quifivit accedit i ubi accedit, pati exoptat, Tertul, Apologicalle.

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fort, fatisfie, and reward all those that so conscionably and constantly give up themselves unto him, lobate, 8, and 17.4. Psal. 50. 23. Deut. 4. 6, 7. Mat. 5.16.2 Cor. 9.13.1 Pet. 2.12.

The second particular in their Covenant is, amendmen of life, and a more speciall care against those sins of carnall considence, and spirituall adultery, whereby they had formerly dishonoured and provoked God. From whence there are two observations which offer themselves.

in makes a man thankfull for the pardon of fin past, so it makes a man thankfull for the pardon of fin past, so it makes him carefull against the prastife of sin for the time to come, especially those particular sinner, whereby he had tormerly most dishonoured God, and defiled his own conscience. This doctrine confisher of two parts, which we will consider a sunder.

And first of this case and purpose of amendment in generall. When the poore Converts who had been guilty of the most precious and innocent boud that ever was fled, began to be convinced of that hornble fin , and found those mailes wherewith they had fastned the Lord of glory to a Croffe. oricking and piercing of their owne hearts, with what bleeding and relenting affections did they mourne over him? with what eatneft importunities did they inquire lafter the way of falvation wherein they might ferve and enjoy him? never were their hands more cruell in shedding that blond, then their hearts were now follicitous to be bathed in it, to be cleanfed by it, Alls 2.37. poore Prodigall who is the Embleme of a penitent Dd 3 finner.

Sett. 123

Oportebat quidem fi fieri
poffet revivere
me (ut ita loquod male vi. i
fed ficiam recogitando qui
reoperando
non poffumnerm. Serm. de
Cant. E zekia.

finner, when hee came to himfelfe againe, or be thought himself, as the phrase is, I King 8,47 for we doe never depart from God, but we doe withill forfake and lofe our felves, and are transported with a spiciously madnesse from our right mindes) immediately green to a refolution of seifing our of that bale and brutish condition and of going home to his Father, and by that meanes to his wit and feefes egains. Sowhen by Johns preaching of the pentance, men were turned to the missions of the just (for all unnighteen freffe is folly and madnes) and were prepared for the Lord , wee immediately finde what a special care they had to be informed in the wastes of duty, carnettly inquiring after that new course of abedience which they were now in walk, Luke 2.10.12, 14. Allerue penitems are of the minde of thefe in the Text, wee will not for any more, and what have I to doe any more with Idols ver & as Ezre in his penicent prayer, Shou we now against break or thy Commandoments ? chie 9.12. When Christ rose from the dead he died in more : and when wee repent of finne, it must be with a repentanceable mulb never any more bee in pented of Rom 6.9, 12. 2 Con. 7. 10. The rime pai of our life most fusice us to have wrought the will of the Gentiles, 1 Feb. 4. 2.

This care or first from the manue of true repenhance, which both two names usually given in cordress, a change of the mind; the heart is framed to have other and truer notions of fine, of grace, of heaven, of hell, of confedence, of favorion then is it had before; for the minds of wicked members

defiled

defiled, they can frame to themselves none but impure apprehentions of spiritualithings, as a yellow
eye sees every thing yellow, and a bitter palate tastes
everything bitter. 2. paraphara, a change of the cares,
and indeavours of life. That whereas before a
man made provision for the steff, and his study and
care was how to satisfie the sales of his own heart,
som. 13. 14. what he should eate, what he should
dishk, wherewith he should be cloathed: Now his
care is how he may be saved, how he may honour
and enjoy God, Als 2.37. and 16.30. The first
question in Repentance is, what have I done? Ier. 3.
6. and the next question is, what shall I doe? Acts
2.6. And this care repentance worketh,

I By a gody forrow for finne patt. It brings into a mans remembrance the history of his formerifie, makes him with heavineffe of fpiritrecourt the guilt of to many innumerable finnes wherewith he had bound himselfe as with chaines darkneffe; the loffe of fo much precious time if fpens in the fervice of fuch a Matter as had no other wages to give but shame and death. for ible indignities thereby offered to the Majehe and fultice of God, the odions contempt of his by Will and foveraigne Authority, the daring neglect of his threamings, and endervaluing of his tewards; the high provocation of his jealousie and difference; the base corrivalty and contesting of flow lufts with the grace of the Gospell, and the ectons blond of the Some of God: the gainfaying and wrestling, and stubborne antipathie of a small heart to the pure motions of the Spirit, and Word

Confilium fumeri ex precerico venit, Senec. Ep.83.

Sett. 13.

Herviti yap drofi maka timotépa kusod te kakéear G-Achæus Eretrieus apud A thenæum lib.6 cap.10.

Word of Christ: the presumptuous repulses of him that flandeth at the doore and knocks waiting that he may be gracious: the long turning of hi back, and thrusting away from him the word of Reconciliation, wherein Christ by his Ambass dours had fo often befeeched him to be reconciled unto God : The remembrance of thefe thin makes a man looke with felfe-abhorrency upo himselfe, and full detestation upon his forme courses. And he now no longer considers the sal ver or the Gold, the profit or the pleasure of hi wonted lufts, though they be never fo delectable or desirable in the eye of flesh; he looks upon the as accurfed things to be thrown away, as the Co verts did upon their costly and curious Books. 19.19.16.30.22,31,7. Sin is like a plaited pille on the one fide of it to the impenitent appear nothing but the beauty of pleasure whereby it witcheth and allureth them; on the other fide the penitent appeareth nothing but the horrid ugly face of guilt and shame whereby it amas and confoundeth them . Thus the remembrance finne past (which they are very carefull to keep wayes in their fight, Pfal. 51.2.) doth by godly row worke speciall care of amendment of life the time to come, 2 Chron. 6.37,38. Pfal. 119.4 Ezec.16.61,62.20.43.

2. By a present sense of the weight and burth of remaining corruptions, which work, and me and put forth what strength they can to resist to grace of God in us. As the time past wherein in raigned, so the present burthen of sinne besen

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a complete and entranger in care fall ness washing regulatore; being real and terced thory outside in the paine of which he's abwillingly lieth under afterdy. h lone are those means which Reduce indification at jointeen doner a kontentarly or and rise body of final 3 and therefore not feed to dangerous and tormenting deff. The more policed anguard is thembie talk and burdensome in composion 40 bits, of last For the cools was mile that stillings to sterall man. The more orquifite and delicate naturall fenfesare, the more arether fenfible and on his together without combate. The pint luftingsinfithe delle rand nor fuffer a man to illebe lake of it, ast, 18.17. the feed of God liven down the fliength of fin, 1 lobs 3.9. plibular holy yealoupe; and godly feare of the landle and back fliding of our corrupt heart, left to how wife it should look back rowards Sedome. d like great have a minde hantering after the th pots of Egypt o the wonted profits and pleas es of forfaken lufts. A godly heart prizeth the e of God, and the feelings of spiritual comprofrom thence arising above all other things, and afraid to lofe them. It hath felethe burnings of dirhe Ringings of thele hery Serpents, and

E I Tois per Surrectives indicate, and we such Bairs the nacan't tape Top, hear to clearch, apad cape, apad

b Conflictus
miferabilis.
Aug.de nupt.
& concupif.l.26
c.3. Quo quis
pejus fe babet,
minus fentit,
Senec, Epift.
529

TILLE TOIN. Arift. Kbes. 1,2.

Sollicirus inclpit ambulare
cum deo suo, &
ex omni parte
ferútsturne vel
in levissima re
rremendæ illius Majestatis
offendatur afpectus-Sic ardens & lucens

sondum in domo se essecontidet, ubi sono pmai timore ventorum accensum lumen soles deportari, sed meminerir se esse sub dio, & urraque manu studest operire quod porur, de. Bernar Jer. 3 in vigil nariv.

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hath often been forced to befords it felle, and bethrew its own ignorance, and with Eybrois fmite upon the thigh. And the burnt child dre the fire, and deres not meddle any more with Confiders the heavinesse of Gods frown, the gour of his Law, the weakings and fickleness. the heart of man, the difficulty of hading (th ont when he hath withdrawn himselfe, and of covering light and peace agains, when the fo hath wilfully brought it felle under a cloud; therefore will not renture to harden it felfe again God. Thus godly feare heeps men from fin, 31.23. Ffd. 119. 120. Prev. 28. 14. Eccles, 9.2. 32.40. Phil 2.12. Pfal 4.4

A. By a love to Christ, and a frent reconn of the mercies of God in him. The left a a loves some, the more he shall love Christ. N repentance works an hatred of finne, and the upon a love of Christ, which love is ever one tive, and putting forth it felf towards holinefle life. As the Love of God in Christ towards worketh forgiveness of finne : so our reciproc love, wrought by the feeling and comfort of the forgivenelle, worketh in us an batred of finne. dired love begets a Reflett love, as the he wrought in the earth firikes back a beat up in the 'aire againe. The woman in the Gospel baus much forgiven ber, loved much, Luke 7.47. W love bim because he loved in first and love will a fuffer a man to wrong the thing which hee love What man ever threw away Jewels or mos when he might have kept them? except when the predo

Charles Nick

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and love of Comething better made the contained particular and the contained particular and the perfected to throw away her genildron her breaft unto Swine or Dogs none it is Our love to Christ, and his Law, sehind our backs. Wow bediener is ever joymeto parales of finne and repentance for it, by method of Gods Decrees, by the order and see of Salvation, and arifeth our of the later-Enhancer and disposition of a childe of God, emenne Sounce only by anything appointed a new anteninality, but we are some by Keyenewalfo, partakers of a new mature, designed unto life, joyned unto a new bead, descended from addam; unto whom therefore we are in the ver of his Refuneation, and in the fellow thip his faffrings to be made conformable, Phil. 3. eighty arguments to inforce this upon us, Col. 3. a, , a. If then ye be rifen with Christ, feek those ings that are above, where Christ is sitting on the ebt band of God. Set your affection on things above, or on things on the earth. For ye are dead, and your ife to bidwith Christ in God; when Christ who wour ife foot appeare, then fall ye also appears with him inglery. 1. Our fellowship with Christ; wee are doth the fame friritually in us. As a Saviour and Mediatour, he died and role alone; But 25 2 Head mysticall Body and feed were for taken into the fellow-Ee 2

lowthip of it, as to be made confirmable unto I berefore if herofe as a netween to judice us rauft as members, he thought followed the confirmable for him, rife (pictually by heavenly-mandednesse, and new life to glorife him. a. We small have affections in Heaven, because Christ is there. heart over turns cowards its treasure; where body is chither will the Hagles selfon out it there in glory at Gods right band; and grass for move to glary as a piece of earth to the whole A he is there in an infinelle, making interestion our behalfs, providing a place for us, tending so gifts time us. And the Client common but have heart on his own businesse, when the Askiera actually firring about it. 4. We are dead Cirif, as to the life of finne And a dead takes no thought or care for the things of that from whence he is departed. A man naturally looks not after food, or rayment, or land, or ney, or labour, Sec. And a man dead to fame, to no more care how to provide for it. 5. In Ch we have a new life, therefore we should have inclinations furable unto it; and new provisi laid in for it. A child in the womb is nourifled the nevill; being born, it is nourithed by mosth. A naturall man feeds on worldly things lenfe, a fpiritualt man on heavenly things by and confeience. We can have, nothing from first Adam which is not mortall and mortifer Nothing from the fecond which is not suitable sternell, Whatever the one gives us thrinks withers into death; whatever the other, fpris

ng new, she affections which ferre it and similaridation on it, must be new likewise. 6. This can purchase in the world onely to me and farter for ever; but spiritual purchases are fit for ever; And every mans affections are ly most fixed apon that which is most his 7- It is an haden less, the best of it is yet A labo 3 2 and though the Cabinet which and though the Cabinet which is hidden in much richer. And as there as a finjell currefty of the look after the bidden bings of conform, to broker after to bidden pleasures; so there is the bidden treasures; to prefle formass, to applie the bidden treasures; to prefle formass, to so the form being our konfeithet it from beauty. As abjolem being taght from being his from his from being his from his from being replation 2 See 14 92 . So the foule being value of the land of darkeetle, never also it free enough of light. When God did of interactly severale himself unto Moles, Moles most compily be seech him to the him his glo-32 4314 The more livretnesse we finde the first fruits in formuch of Christ as is revealed the more firong are our affections to the ole Harvest, to that abundance of him which is iden from us. A few clusters of Grapes and nebes of Figges, will inflame the defire of ening that Caman which abounds with them. . It is bidden with Christ, so hidden as that wee know Ec 3

guffagelabien ria of clucies de dualis mens. Non Hall Hones in E beach ob mallodil meont.

Seini

a Non quiefeo nifi ofculetur me ofculo oris fuis Graties de ofculo pedum, gratias & de manus ; fed & cura eft illi ulla de me, oscule. tur me ofculo oris fui. Non fum ingrata, led Amo; accepi fatcor meritis potiora, led prorfus inferiora votis defiderio feror non ratione,&c Bernard fer.g.in Cant.

redibile nimis faffarz fapientimeft cluries pla tam vehe-L ferm. 3. duabus efis. Non undit defim Sancto fed ex-&c. fer. Cant. fis Clau-I Espenczi ibellum de Languere (pirit.cap, 3. 8 4.

Sel. 14.

much sq outsite B taligna know where it is. It idden, to that the capit obe reach it but nor flidden from the faith o ebilde. o. le is hidden in God. Li is till fountsine, Pfal. 30.9. And every chiling is per eft in its originall and fountaine. And this is a fountaine of life as bath in it folnelle wid faciety, and purity without defilement, and pituity without decay, and Al-fufficiency with defed. Laftly, It is but beilden, it is mot loft. den like feed in the ground; when Christ the of right equivelle this tappear, this life of ou him will foring ap and appear glorious."

Now next let us confider this dare of R tance against a mans own more particular an ciel fine. As her food not food or the side of a post borfer Gr. Africal had been guilty of ve my provocations, but when they come to to with God, and to renew their rependance thoughts and cares are most fet against their confidence, and perstual! Adultery. Their mo fained desinations, their monterious Reform were against the fetheir most projet finner. "T very falle way Pfal, 119. 128, and fuffereth no man to allow himselfe in the fatallest finne. Y the Dogge in hunting of the Deere, thoug drive the whole Herd before him, yet fixeth his and fent upon fome one particular which is fin our by the darr of the huntiman : fo though for convertion doe work an univerfall hatred of all because it is finne, (for Hatted is ever against wholekinde of a thing) Though every member

One de To red inera To 3 mis G woos Tà 3 171. Arift. Rhet. lib.2.

man be mortified, and every grace of the ped and fashioned in us : yet the feveof the Hetred is against the finnes which the name of God bath been nered. A man that hath many wounds, any of them more deep, dangerous, or itali pair then the other, though he wall that. As the King of Syria gave commelt against the highest and trought te more a man prized it before, by so much te doct he detell innow. They counted no te gold too good to frame their Idols of their care-rings shall goe to make them a fixed, 25. 3. but when they repeat, no-anne too bale to compare them, or to cast anto, 169 a : 20, 30: 5a.

Humane patters is the fame in all men, yet faculties are more vigorous in fome, and one other; fome wirty, others firong, fome fall, others proper, fome a quick eye, others tongue, fome for learned, others for meall professions; as some grounds take better to kind of grain then to others: so in the ses

though all the graces of Christ are in some and proportion shaped in every Regenerate son, yet one excels in one grave, another in atter. Abraham in faith, lob in patience, Mojes in meek-

In codem rato Bos heram quarit, canis leporem, Ciconia Laerrum. Senec.

Multa gentes b fpecialia uzdam peccainfames;unleillud, Tpia LABORA KAKISA Suid in nanaa Proxis. Bzotii, Pharfelii , Theffali, ob voracitatem. vid. Athena. I. to, Ifauri & Arabes ob la. crocinia. Dion. .55. Ammian. Marcel Theodof.Cod. de feriis l. Ia. Sc.Plin. l. 6. c.28. Strabo

mecknesse, David in medication, Solomon dotter Phinis in Leaf, Law, Megathus in Poul in labour &c. And lo is it in the all. Though by marine we have all the memb riginal comption yet thele put thement is admit vigour differently. One train perfected by a proud divell, another by an one; Abest Ruperfection: A stand amount edvicus, Corab (tabborae : B/as profine mocker, the young man a worlding . A to different complexions and tempers (by which His jurill inflicted and cilled to intered) or according to differences of educat countries, callings, converte, and interests in rostdy of men are differently affantual with the civileties of finne; and most men have the chain so affects, which they may more procall Their owne, Plain, 18. 22. And as the is usually the special barre and obstacle that to men from Christ, as we see in the example of young man, Mark. 10:23: and of the lewes, h 5-44, Per 46. 42 36 When Christ hath broke thes obstacle, and gotten the throne in a ma beart then the cheife work of Repentance is keep this finge from gathering thength again for as they fay of fome kinde of sevent that be cue in pieces, the parts will wriggle towards o

lib. 16. Diodor, Sicultis. Qui mancipia vendunt ; nationem cujulque in lendati pronunciare debent.—Pra fumpram etenim eff quo de la cita de didicio acta dione funt qua magni intami est. heg. 3. lect. 21. D. de didicio Edicto, acta dinguata Civitas Renal de Africas (1. Hind Adagia; Cretenti mendicio, Penope fidior, Scytha aspertor, Sibarita saftue for, Milectis eff antimatior, te. Vid. Ersal inito Chiliad. & Alex. ab Alex. genial. 1.4. cap:13. Arist. Rhetslib.6. cap.7. Liv.lib.15.

another.

mother, and close and get life againe: so of all sinces a man is in most danger of the Reviving of his own proper corruption, as being like the nettle, whose rootes are so crooked, are so catching to the ground, that it is a work of much care to keep the ground cleane of them after they are weeded out.

And therefore repentance fets it selse particularly against that finne as a speciall argument of fincerity. I was upright, faith David, before him , and tomy felfe from mine iniquity. Pfal. 18.23. And bethat is begotten of God, faith the Apostle, keepeth himselfe, 1 lobs 5.18. which hee doth certainly. with most vigilancie there where he is in most danger of being affaulted. See in David, He had in that great and scandalous fall of his, stained his confcience with impure lust, with the guilt of blood. and that not out of ignorance or common infirmitie, or suddaine passion and surprizall of some hahie temptation, (which might happily have conlifted with uprightnes,) but ferioufly, and deliberateb, using many cunning arts, and carnall shifts of finfull wifedome to colour and daub it over: And lastly by this meanes had given a great blow to the holy name of God, and caused his enemies to blaspheme, (as Nathan tells him, Sam. 12. 14.) Therefore in his Penitentiall Psalme, these foure things he principally infifts upon, A cleane beart, pardon of bloud guiltinesse, Truth in the inward parts, and occasion to teach transgressours the way of God, that they may be converted, Pfal. 51.6,7,10, 13,14. See it in Zacheus. Worldtinesse and defrauding

Qued quadruplum :eddat Zacheus, videtur quibuldam potius exabun. dantia pietatis quam ex vi legisfeciffe. Lex enim quadrupli panum in una tantum furti fpecie faruit, Exod. 23, 1.4. Vide Maldonat, & Lucam. Brugenf. Sane quod an edictu prætoris, attinet, videtur tantum in duplum teneri, 1. r. D. de Publicanis. At non frater ejus cognomento Felix pari moderatione agebat, jampride ludææ impoficus, & cuncti malefacta sibi impune ratu. tanta potentia, uo nixo facit. Annal. I. T2 Antonius Felix per omnem æyitiam ac liidin:m jus Regium fervili ingenio exercuic Drufilla

Cleopatra &

frauding had been his finne, a Restitution and Libe rality are the evidences of his repentance in speciall for that finne, Luke 19.8. So Mary Magdalen. Her finne, han been uncleannelle, Her eyes veffels and factors for adultery, Her haire a Net platted and spread to catch sinners. She remembred her wanton kiffes, her provoking perfumes; and now in her conversion where her sinne had beene most prevalent, there her forrow was most penitent, and her repentance most vigilant; her eyes veffels of teares, her kiffes humbled, or rather advanced unm the feet of Christ; her haire a towell to wipe of those teares which she judged too uncleane for so holy feet to bee washed withall; Her Oyntmen poured out upon a new lover, who had annointed her with his grace, Luke 7.37.38. The finne of the Laylor against Paul and Selas, was cruelty, Alls 16 24. and the first fruit of his repentance was coun teffe to them; He brought them out of a dungeon into his owne house; from the stocks, to his table became an Host in stead of a Laylor, a Chyrurgh an in stead of a Tormentor, and washed their Aripes, verf. 30.33.34. This was Daniels method of working repentance in Nebuchadnezzar, per fwading a proud oppressing Tyrant unto justice and mercy, Dan. 4. 27. and Paul unto Felix. preaching before a b corrupt and lascivious Iudge of Righteon neffe, Temperance, and judgement to come, Als 24.25. And to the learned and super stitious * Philosophers, in a learned discovery, and

Antonii nepte in motrimonium accepra. Tacit., Hiff. I. 5. vide Ioseph. antig. I. 20. c.f. Liberti ejus potestatem summam adepti supris exilio, cade, proscriptionibus omni sedabant. Ex quibus Felicem regionibus ludea præsecit. Sext. Aur.uictor. in Claudio.

making known unto them their unknown God. Ads 17.23. So John the Preacher of Repentance laidhis axe to the root of every tree, to the radicall and prevailing lust in every order of men; to extortion in the Publican, and to coverousnesse in the people to violence in the Souldiers, to carnall confidence in the Pharifees, Matth. 3.7. Luke 3.9. 14. and so Christ to the young man, One thing thou wanteft, Mark re. 21. and to the woman of Samaris, Goe call thy busband, John 4.16. when indeed

he was an Adulterer and not an Husband.

The reason of this care of Repentance, is : 1. Because in godly Sorrow this Sinne hath lies most beavie upon the conscience. Hereby God hath been most of all despised and dishonoured; our consciences most wasted and defiled: our hearts most hardned our affections most bewitched and intangled. It hath been a Master sinne, that hath been able to command, and to draw in many other servile lufts to waite upon it. Many wounds even after they have been healed, will against change of weather affect the part wherein they were, with paine and akeing; and therefore men usually are more tender of that part, keep it warmer, fence it with Furres and Seare-cloathes; as the Apostle faith, that on our dishonourable parts we bestow the moe abundant honour; so on such an infirme and tender part, wee bestow the more abundant care; and the like dowe in those wounds of the Soul, which are aptest to bleed afresh.

2. Hereby (25 was faid before) wee testifie our uprightnesse. When we will not spare our beloved

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finne, nor roll it under our tongue, nor hide it in our tent, when we will not muffle nor disquise our felves like Tamar, nor hide amongst the bushes and trees like Adam, or in the belly of the Ship with tonah, nor spare any wedge of Gold with Achan or any delicate Agag, any fatling finnes with Saul but with David will shew that we hate every falls way, by throwing the first stone at our first stane. that which lay nearest and closest in our bosomes. which the Scripture cals Cutting off the right band and plucking out the right eye. As Cranmer pur that hand first into the fire which had before subscribed to fave his life. The story of the Turkish Emperous is commonly knowne, who being reported fo to dote on one of his Concubines, as for love of her to neglect the affaires of his Kingdome, canfed her to be brought forth in great pomp, and cur of her head before his Bafhaws, to affure them that nothing was so deare unto him, but that he could willingly part from it to attend the publick wel-This was an act of Cruelty in him ; but the like is an act of penitency in us, when we can Sacrifice the dearest affections wherewith wee served finne, Let Christkill our Agag, though delicately apparalled, and divide the richest of all out spoiles. If we be learned, we shall direct all our studies un'o the feare of God, Ecclef. 12. 12. 12. If Rich, wee shall lay up a foundation of good workes against the time to come, and consecrate our merchand ze as holy to the Lord, I Tim. 6.18. Isai. 23.16. If wife, if Honourable, if Powerfull, if adorned with any endowment, our bufineffe will be with Beraliel and Alabiah, to adorne the Gospell

with them all, from our Gold, to our Goats haire, to lay alout upon the Sanctuary; to make those members and abilities which had been Satans armor, and weapons of unrighteousnesses to be now weapons of holinesse, and dedicated unto Christ Rom. 6.19. This is the holy revenge which godly forrow taketh up-

on fin, 2 Cor. 7. 11.

If many men who professe repentance and think they are already long agoe converted unto God. would examine the truth of their conversion by this Touch stone, it would minister matter of much humiliation and feare unto them, when their owre heartwould reply against them as Samuelagainst Sal, Haft thou indeede, as thou professest, done the worke of the Lord in destroying Amaleok. What then meaneth the bleating of the |beepe, and the lowing of the Oxen in mine eares? what meanethele worldly and covetous practifes? thefe Laseivious or Revengefull speeches , these earthly, sensuall. grambitions lufts? are thefe agags spared and kept delicately, and canst thou please thy selfe in the thoughts of a found repentance, Did Paul fear that God would humble him for those that had not repented amongst the Corinthians, by this argument, because hee should finde envyings, strifes, and debates amongst them? 2 Cor. 12, 20, 21, And wile thou presume of thy repentance, and not behumbled when thou findest the same things in thy felse? Hast thou never yet proclamed defiance to thy beloved finne? made it the mark of thy greatest forrowes, of thy frongest prayers and complaints unto God? Haft thou never stirred up on

an holy indignation and revenge against it? and above all things taken off thy thoughts from the meditation and love of it? and found pleasure in the Holy feverity of Gods Book and the minister thereofagainst it? made no covenant with thin eve, purno knife to thy throate, fet no dore before thy lips, made no friends of unsighteous Mammon dost thou fill retaine hankering affections after thy wonted delights, as Lots wife after Sodom; and are the flesh pots of Egypt definable in the thoughts still ? Be not high minded, but fear There is no greater argument of an unfound Repu tance then indulgent thoughts, and referved de light and complacency in a master sinne. Thed vell will diligently observe and hastily catch on kinde glance of this nature, (25 Benhadads fervant did, 1 Kings 20. 33.) and make use of it to do a mischief. Davidhad beene free from some of greatest troubles, if hee had not relented toward Absolom, and called him home from banishmen He no fooner kiffed Abfolom, but Abfolom count and kiffed the people to feale their hearts and from him. As there are in points of faith, fund mentall articles, fo there are in points of praising fundamentall duties. And among ft them none more primarie, and effentiall unto true Christians the felfe deniall, Matth. 16.24. and this is one fpech part and branch of felfe-deniall to keepe our felie from our own iniquity; and to fay to our mo costly and darling lusts Getyce hence. Afhart way, Idoles away, I will rather bee fatherleft then rely upon fuch Helpers. THE

SESTER SE

FOURH SERMON.

HOSEAH 14. VER. 3.4.

3. Asfhur shall not save us, wee will not ride upon Horses, neither will we say any more to the worke of our hands, ye are our gods; for in thee the fatherlesse sindeth mercy.

I will heale their back-slidings, I will love them freely; for mine anger is turned away from him.



Here remaine the fecond point formerly mentioned, from the Promise or Covenant which I frael here makes, which I will briefly touch, and so proceed unto the fourth verse; and that is this a second point.

That true Repentance and Conversion taketh

off the Heart from all carnall confidence, either in domestical preparations of our owne, wee will me

ride upon Horses: or in farraigne ayde from any confederates, especially enemies of God and his Church, though otherwise never so potent; (bur fall not fave us : Or lattly, in any superfitti. ous, and corrupt worship, which fends us to God the wrong way, We will not fay any more to the work of our bands ye are our gods, and caufeth the Soule in all conditions, be they never fo desperate, fo de. folate, fo incurable, to relie onely upon God Itis very much in the nature of man fallen, to affed a absolutenesse, and a selfe-sufficiency; to feek the good that he defireth within himfelfe, and to derive from himselfe the Brength whereby hee would to pell any evil which he feareth. a This staying within it felse, Reflecting upon its owne power and wisedome, and by consequence affecting an in lependency upon any Superiour vertue in being and working, making it felfe the first Cause, and the last End of its owne motions; is by Divines conceived to have been the first finneby which the creature fell from God, and it was the first Temp tation by which Satan prevailed, to draw man from God 100. For fince next unto God even Resfonable created Being is nearest unto it fell wee cannot conceive how it should turne from

delectari, velut Bonum fuum Soi ipli effent à Superiore communi emnium beatifico bono. ad propria defluxerunt, &c. Aug. de Civit, Dei lib, 2,c, I. Cum caufa miferiz malorum Angelorum quæritur, es merito occurrit guod ab ille qui Summ: eft averfi adfeiplos converfi funt

2 Sua poteftate

qui non Summe funt, & Ibid. c. 6. lib. de vera Relig. c. 13. de Genef. ad Lit. lib. fi, capt. 6. 23. Aquin. part. t. q. 61. art. 2. 's feemes that there was no other way for Angel to fin, but by Reflex of their understanding upon themfelves; when being held with at miration of their own fublimity and honour, the memory of their fubor divation to God, and their dependency on him, was drowingd in this conceit, where upon their adoration, love, and imitation of God could not choose but be also interrupted. Hooker 1, I fed 4.

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God and not in the next frep turne unto it felfes and by confequence, whatfoever it was in a regular dependence to have derived from God, being fallen from him, is doth by an irregular dependence feeke for from it felf. Hence it is that men of power are apt to deifie their owne Arength , and to frame opinions of absolutenesse to themselves. and to deride the thoughts of any power above them, as Pharaob, Exod. 5.2. and Goliab , Sam. 17. 8, 10, 44. and Nebuchadnezzer, Dan. 2.15. Senacherib, 2 King. 18.33,34, 35. /fa. 10, 8, 9. 10, 11, 13, 14. And men of mildome, to deifie their owne reason and to deride any thing that is above or against their owne conceptions, as Tyrus, Ezek. 18.2. 6. and the Pharifees, Luke 16. 14. John 7. 49,52, Als 4. 11. 16.49.7. 853. 3. and the Milosophers, 48: 17. 18,32, 1 Cor. 1.22.23. And men of Morality and verme, to deine their owne righteeufnesse, to relie on their own merits and performances, and to deride righteousnesse impured and precariouses the Jewes, Rom. Lo. 1. and Paul before his conversion, Rom, 7:19. Phil. 3.6,9. so namrall is it for a finfull creature, who feeketh onely himselfe, and maketh himselfethe last End, to feek onely, unto himselfe, and to make himselfe the first Confeand mover towards that Ends and doubt work

But because God will not give his glery to another, nor suffer any creature to increase upon his Presegative, or to see downe in his Throne, her hath therefore alwayes blasted the policies and attempts of such as aspired unto such an Absolutenesse and Independencie, making them know

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in the end that they are but men. Pfal. 9. 19.20. and that the most High ruleth over all: And that it is in Enterprize more full of folly then it is of pride for any creature to worke its owne fafety and felicity out of it felf. And as men usually are most view lant upon their immediate interests, and most jealous and active against all incroachments there upon: fo wee shall ever find that God doth finely our no men to be fo notable monuments of his in flice and their own ruine and folly, as those who have vied with him in the points of power, wife dome and other divine Prerogatives, aspiring to that absolutenesse, selfe sufficiency, selfe inte restand independencie which belongeth onely us to him. And as he hath by the destruction of Phi rach Senasherib, Hered, and divers others, tande usthe madness of this ambition; so doth he by on ownedaily prefervation teach us the fame. For I Godhave appointed that we should goe out of our felves unto thing below for a vitall subfiffence sobread for food to house for harbour to eloanie for warmth, &c. Much more hath he appointed that we should goe out of our selves for a blessel and happy subsistence, by how much the more required upro bleffedne forthen anto life. and be how much the greater is our Imporencie unto the greatestandhighest and Il widood aluened au

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from God, that when he is convinced of his Imporency; and driven off from felfe dependence, and reduced unto fach extremities as frould in reason lead him backe unto God, yet when he hath

no borles of his owne to ride upon, no meanes of hi owne to escape evill, yet still he will betake himfelfe unto creatures like himfelfe, though they be enemies unto God, and enemies unto him too for Godsfake, (for fo was the Affgrian unto Ifrael) yet If Ephraim fee bis fickneffe, and Judah bis wound, Ephraim will to the Affrian and King Iareb for help. Hol. 5,13. If he must begge, he will doe it rather of an enemy, then a God, yea, though he diffwade him from it, and threaten him for it. Abaz would not beleeve though a figne were offered him, nor be perswaded to trust in God to deliver him from Rezin and Pekab though he promise him to doe it. but under pretence of not tempting God in the ufe of meanes, will weary God with his provocation. and rob God to pay the Affirian, who was not an belp but a diffresse unto him. 2 King. 16. 5.8. 17.18. 1Chron. 28.20,21. Hay 7.8.13. 1/4.30.5

Well God is many times pleased to way-lay humane Counfels, even in this case too, and so to ftrip them, not onely of their owne provisions, but of their forraigne fuccours and supplies, as that they have no refuge left but unto him. Their Horfes faile them, their Affyrian failes them, Hof. 7 11.12. and 8.9,10. Their Hope hath nothing either Therew eyyue Sub ratione Boni, as really Good to Comfort them & Bondeias. at home : or fub ratione Auxilii, as matter of Help and aide to support them from abroad. They are brought as Ifrael into a wilderneffe, where they are constrained to goe to God, because they have no second causes to help them. And yet even here; wicked men will make a shift to keepe off from

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Fidentiam parient To ore vide Arift.

God

Ex arbitrio, non ex Imperio, Tertul, contr. Psychic. cap. 13. v.de de præscript, ea, 6

God, when they have nothing in the world to This is the formall and intimate me turne unto. lignity of finne, to decline God, and to be impatient of him, in his owne way. If wicked men be neces. figated to implore help from God, they will invent wayes of their owne to doe it: If Horses faile, and Asfbur faile, and Ifrael must goe to God whether he will or no it shall not be to the God that made him, but to a god of his own making ; and when they have most need of their glory, they will change a into that which cannot profit, fer. 2.11. So foolish was leroboam, as by two Calves at Dan and Be thel to thinke his Kingdome should be established and by that meanes rooted out his owne family and at last ruined the Kingdome, 1 King. 12. 28 29.14.10,15,29. 2 King.17.21, 23. Hof. 8.4.5.& 10.5.8.18. So foolish was Ahaz as to feeke helpe of those gods which were the ruine of him and of all Ifrael, 2 Chron. 28.23. Such a ftrong antipathe and averineffe there is in the foule of natural men unto God, as that when they are in diffresse they goe to him last of all; they never thinke of him, fo long as their own ftrength and their forraign confederacies hold out; and when at last they are drie ven to him, they know not how to hold communion with him in his owne way, but frame carnall and superstitions wayes of worship to themselves. and so in their very seeking unto him do provoke him to forfake them; and the very things whereon they lean, goeup into their hand to pierce it, 1/6. 15.2. 1fa. 16.12. 1 King. 18.26. Now then the proper worke of true Repentance

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being to turne a man the right way unto God, it taketh a man off from all this carnall and superstitions confidence, and directeth the foule in the greatest difficulties to cast it felf with comfort and confidence upon God alone. So it is prophefied of the Remnant of Gods people, that is, the penitent part of them, (for the remnant are those that came up with weeping and supplication, seeking the Lord their God, and asking the way to Sion, with their faces thither ward, Jer. 31 7,9. & 50. 4 5.) that they should no more againe flay themselves upon him that smote them, but should stay upon the Lord, the boly One of I frael in truth, and [bould returne unto the Mighty God, Ifa. 10.20,21. They refolve the Lord shall fave them, and not the Affirian. So fav the godly in the Pfalmist, An Horfe is a vaine thing for lafery, neither shall be deliver any by his great Brength, Oc. Our foule maiteth for the Lord, he is our belp and shield, Pfal. 32.17, 20. They will not lay any more, we will flie upon Horses, we will ride mon the fwift, Ifa. 30.16. Laftly, At that day (faith the Prophet speaking of the penitent remnant and eleanings of Iacob) (ball a man looke to his Maker. and his eyes [ball have respect to the boly One of it frael, and he hall not looke to the Altars the work of his hands, neither shall respect that which his fingers heve made, the groves or the images, Ifa. 17.7.8. And againe, Truly in vaine is salvation hoped for from the Hils, and from the multitude of Mountaines, that is from the Idols (whom they had fet up and worhipped in high places.) Truly in the Lord our God is the selvation of I frael, Jer. 3. 23. They will not fay G g 3

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fay any more to the worke of their hands ye are our gods.

So then, the plaine duties of the Text are thele, 1. To trust in God who is All-sufficient to helpe, who is sebouah, the fountaine of Being, and can give Being to any promise, to any mercy which he intends for his people; can not onely worke, but Command; not onely Command, but Create deliverance, and fetch it out of darknesse and deso lation; Hee hath everlassing strength; there is no time, no case, no condition, wherein his Help is not at hand, when ever hee shall command it.

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16.26.4.

2. We must not trust in any Creature. 1. No in As bar, in any confederacy or combination with Gods enemies, be they otherwise never so potent lebolhaphat did so, and his ships were broken 2 Chron. 20. 15, 27. Abaz did fo, and his pert were diftreffed, 2 Chron, 28,21. It is impossible for Gods enemies to be cordiall to Gods people, fo long as they continue cordiall to their God There is such an irreconcileable Family between the feed of the woman, and the feed of the Serpent that it is incredible to suppose that the enemies of the Church will doe any thing which may per A tend to the good of it, orthat any End and de figne by them purfued can be severed from their owne malignant interest. Let white be mingled with any colourwhich is not it felf, and it lofethol its owne beauty. It is not possible for Gods people to joyne with any that are his enemies, and not to lose of their own purity thereby. He must be

swife, and as potent as God, that can use the age of Gods enemies, and convert it when he hath done to the good of Gods Church, and the glory of Gods Name, and be able at pleasure to restraine and call it in againe. We must ever take heed of this dangerous competition betweene our own inwrefs and Gods, to be fo tender and intent upon that, as to hazard and shake this. Ierobeam did so, bu itwas fatall to him, and to all Ifrael. The End of Iudahs combining with the Affyrian, was that they might rejoyce against Rezin and Remahis some : but the consequent of it which they newrintended was, that the Affgrian came over all the channels, and over all the bankes, and overfound, and went over, and reached to the very more, and if it had not beene Immanuels land, mould have endangered the drowning of it, 1/a.8. 6,7, 8. If I frael for his owne ends joyne with four, it will hardly be possible for him in fo doin though against his own will, not to promote be Ends of Albur against God Church, and against imfelfe too. And yet the Prophet would not he in that case Gods people to be dismayed, or tofay, a Confederacie, a Confederacie; but to fantiferbe Lord bimfelfe, and make bim their feare and their dread, who will certainly be a Sanctuary unto then, and will binde up his Tellimony, and feale the Lan among this Disciples, when others hall stumble and fall, and be broken, and be snared and be taken. If we preferve Immanuels right in us, and ours in him all confederacies against us shall be broken, all counfels shall come to nought. 01 151 2. Note

2. Not in Horses, or in any other Humano pre-

Sett. 5.

parations and provisions of our owne. Some sruft in Charets, and some in Horses, but me (faith David) will remember the Name of the Lord our God Pfala 20. 7. That Name cin do more with a fling and stone, then Goliah with al' his armour, I Sam. 17. It is 4 frong tower for protection and fafen to all char flie unto it, Pro. 18.10. Whereas Horfe though they be prepared against the day of battell yet fafety commeth onely from the Lord, Prov. 11. 31. Horfes are flesh and not spirit, and their Rid are men, and not God , and curfed are they that make flesh their arme, and depart from the Lord Isa 21 1, 2, 3. ler. 17.5. No, not invariety of means andwayes of Help, which feemeth to be intim ted in the word Riding, from one confederate to another; if Ashur faile, I will post to Egut if one friend or counsell faile, I will make haften another; a finne very frequently charged upon Ifrael, Hof.7.11. Ifa.20.5. Ifa. 57. 10. Ier. 2. 16 37. These are not to be trusted in . 1. becansed the intrinfecall weeknesse and defect of ability in the creature to help, Every man is a lyar, cithe by imposture, and so in purpose; or by imposent, and fo in the event, deceiving those that relie upon him, Pfal.62.9.

and so in the event, deceiving those that relieupin him, P [al, 62.9.

2. Recause of ignorance and desect of wisdome in us to apply that strength which is in the creame unto the bestadvantage. None but an Artissus can turne and governe the natural efficacy of six winde, water, unto the workes of arm.

The windome whereby wee should direct created vertices

2 50 7 as x 75-PO somer à s' naio anteaword Selia CHLOUPER YENE S' OT BEAG deich Geoi TE κ μακέλησι" 157 H & 878 Ağıal wegi x ססדם נישפשום i, avequata אמנידם במאנטל. Anct spubEu seb.de præpar Evang. lib. 13.

unto humane Ends is not in or of our selves, but it comes from God, Iames. 1.5. Isai. 28. 26, 29. Exod.

36.1,2. Ecclef.7.24.8.9.1,11.

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3. Nor in Idols, not in corrupting the worship of God. a Idols are lies, and teachers of lies, and promisers of lies to all that trust in them, Ier. 10. 8,14,15,16. Habac. 2.18. Rev. 22.15. an Idoll is just b nothing in the world, 1 Gor. 8. 4. and that which is nothing, can doe nothing for those that relie upon it. What ever thing a man trusteth in, in time of trouble, must needs have these things in it to ground that considence upon.

First, a Knowledge of him and his wants; therefore we are bid to trust in Gods providence over us for all outward good things, because he knoweth that

we have need of them, Mat. 5.32.

Secondly, a loving and mercifull disposition to belpe him. A man may sometimes receive helpe from such as love him not, out of policy and in pursuance of other Ends and intends: but he cannot considently relie upon any aide which is not first sounded in love. I ever suspect and seare the gists and succours which proceed form an Enemy; they will have, their owne Ends onely, even then when they seeme to tender and serve me; therefore David singleth our Gods mercy as the object of his Trass, Psal. 52.8.

Thirdly, a manifestation of that love in some promise or other, ingageing unto assistance. For how can I with assurance, and without hesitancy expect helpe there where I never received any promise of it? here was the ground of Davids,

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a In Idololatria mendacium, cum tota substantia e jus mendax fir. Tert. de Idololat.ca, I, unde Idolatræ dicuntur ounsparter the east-Brian Cle. Alex. in Protreptic. אלילים b Nihilitates, nomen generaliter nihil fonat, quod apte idolis tribuitur. Mercer. c Ex Spara depa रिक्षा में के के के मान Sophoc.in Aja. re dina das vard דעפורו סיף פרויפטיו Si Plut, Apop.

Iehoshaphats, Daniels trust in God, the word and promise which he had passed unto them, I Chron. 17. 25, 27. Pfal. 119. 42. 2 Chron. 20.7,8. Dan.

9.2,3.

Fourthly, Truth and fidelity in the care to make these promises good; this is that which makes in so considently trust in Gods promises, be cause we know they are all Yea and Amen, that it is impossible for God to lie, or deceive, or for any to seeke his face in vaine, 2 Cor. 1. 20. Iosh. 21.45. Hebr. 6.18.

Ifai.45.19.

Fifthly, Power to give Being, and put into ad whatfoever is thus promised. That which a man leanes upon, must have strength to bear the weight which is laid upon it. This is the great ground of our trusting in God at all times, even then when all other helpes faile, because he is 1 Am, that can create and give a being to every thing which he hath promised, because power belongeth unto him. and in the Lord Ichovah is everlasting strength, and nothing is too hard, no help too great for him who made heaven and earth, and can command all the Creatures which he made to ferve those whom he is pleased to helpe. Pfal. 62.8, 11. Exed. 3.14. 1/ay. 26. 4. Gen. 18. 14. 1er. 32. 17. Pfal. 121. 2. Rom. 4.19,21. Matth. 8.2. Now who foever feeks for any of these grounds of trust in Idols, shall be fure to faile of them. Knowledge they have none. L (ay. 44. g. and therefore love they have none; for how can that love any thing which knowes nothing? Truth they have none, neither of being in themselves, nor of promise to those that trust in them:

them; the very formality of an Idel is to be a lye, to find for that which it is not., and to present that which it is most unlike, Ifay 44.20:40.18. ler. 10. 14,15, 16. and power they have none either to heare, or fave, Ifay .45.20.46.7. 41.22. 24.28,29. And therefore that repentance which haketh off confidence in Idols, doth not onely convert a man unto God, but unto himfelfe; is it not onely an impions, but a fottifb thing, and below the ration of a man, first to make a thing, and then to worship it, to expect safety from that which did receive being from himselfe, Isay. 46.7,8. These are the three great props of carnall confidence, forraigne interests, domestical treasures, superstitious evotions; when men please themselves in the chilof frangers, and have their land full of filver adgold, and treasures, full of horses and Charets, and full of Idols: hoard up provisions and preparations of their owne, comply with the enemies of God broad, and corrupt the worship of God at home. I. 672.6, 7, 8. These are the things for which God threatneth terribly to shake the earth, and to bring downe, and to make low the loftines of man, if he doe not, (as Ephraim here by long and fad expetience, doth) penitently renounce and abjure them all.

And now this is matter for which all of us may be humbled. There is no finne more usuall amongst men then carnall confidence, to lean on our owne wisedome, or wealth, or power, or supplies from others, to deisse Counsels, and Armies, or Horses, and treasures, and to let our hearts rise or Hh2 fall,

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fall, finke or beare up within us, according as the creature is helpefull or uselesse, nearer or farther from us; Asif God were not a God afarre off, as well as neare at hand. This we may justly fear, God has, and still will visit us for, because we doe not fanctifie the Lord of Hofts himfelfe in bar hearts! to make himour feare and our defence, and that he will blow upon all fuch counfells, and preparations, as carnall confidence doth deifie.

Therefore we must be exhorted to take off our hopes and feares from fecond causes, not to glory in an arm of flesh, or to droope when that faile us; not to fay in our prosperity, our mountaine is f frong that we shall not be shaken, nor in our sufferings, that our wound wincurable, or our grave so deepe that we shall never be raised againe. But to make the Name of the Lord our strong tower; for they who know thy name will trust in thee, and for direction herein we must learne to trust in God.

First, Absolutely and for himselfe, because he onely is Absolute and of himselfe. Other things as they have their being, fo have they their working and power of doing good or evill onely from him, Matth. 4. 4. lohn. 19.11. And therefore till he take himselfe away, though he take all other things away from us, we have mater of encouragement and rejoycing in the Lord still, as Davidand Habakuk resolve, 1 Sam. 30.6. Habac. 3.17,18. All the world cannot take away any promife from any fervant of God, and there is more of Reality in the least promise of God, then in the greatest performance of the creature.

majus minari male parentibus potest, qua ut abeat è Regno. Senec. Epift. 80. Tua me non fatiant nia tecum. Bern, folilog. Ubi bene erit fine illo ? aut ubi male effe poterit cum illo? Bern fer. I. de Adven.Dei. Ditior Christi paupertas cunctis.Id.fer. 4.in Vig nata. Bonum mihi Domine in Camino habere te mecum quam effe fine te vel in cœlo. Idem.

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Secondly, to trust him a in the way of his Commandements, not in any precipices or presumptions of our owne. Trust in him and doe good, Psal. 37.3. First search him, and then trust in him; he is a Help and shield onely unto such, Psal. 115.11. It is high insolence for any man to leane upon God without his leave, and he alloweth none to doe it but such as search him, and obey the voyce of his servants, Isay. 50.10.

Thirdly, to trust him in the b way of his providence, and the use of such meanes as he hath fandiffed and appointed. Though man liveth not by bread alone, but by the word of bleffing which proceedeth out of the mouth of God: yet that word is by God annexed to Bread, and not to Stones; and that man should not trust God, but mock and tempt him, who should expect to have stones mined into bread. If God hath provided faires, it is not faith but fury, not confidence but madtelle, to goe downe by a precipice; where God prefaibes meanes, and affords secondary helpes, we must obey his order, and implore his bleffing in the we of them. This was Nehemiah his way, He prayed to God, and he petitioned the King, Neh. 2.4. This was Esters way, A Fast to call upon God, and a Feest to obtaine favour with the King, Ester 4.16. 5.4. This was lacobs way, A Supplication to God, and a present to his Brother, Genes. 32.9,13. This was Davids way against Goliah, the Name of the Lord his trust, and yet a Sling and a stone his Weapon, I Sam. 17.45,49. This was Gedeons way against the Midianites, His Sward must goe along Hh 3

a Nolite sperarare in iniquitate nolite peccare in spe. Bern ser. 2. de Advent. In viis custodiet, nunquid in p. accipitis > Bern ser. 14. in Pla. Qui habit.

b Vid, Aug. dei Opere Mona, & qu.in Gen, lib, 1, qu. 16.

a Dii prohibebunt hæc, sed non propter me de cœlo descendent. Vobis dent mentem oportet ut prohibeatis, Liv. Co. Kußeprhens ingo suppl toy diaxe megoralyes nossos κολιών γουργον δυχεών Δι'α X Sovie The Exer-Añe focueror. Plut, ae superft. mit Zeipu mun. pientes rai toza raker. Inftu. Laconic.

\$ 8. b Patrem mife ricordiarum patrem este necesse est etiam miserorum. Bern fer. I.in feft.omniti San. Vites arboribus applicitæ interiores prius apprehendendo ramos in cacumina evadunt. Quintil, lib. I. Hedera dicta

quod Hæreat.

Feftus.

with the Sword of the Lord, not as an addition of Arength, but as a testimony of obedience, Iudg.7, 18. Prayer is called sometimes a listing up of the voice, sometimes a listing up of the hands, to teach us, That when we pray to God, we must as well have a a hand to worke, as a tongue to begge. In a word, we must use second causes in Obedience to Gods order, not in confidence of their Helpe; The Creature must be the object of our diligence, but God onely the object of our trust.

Now lastly, from the ground of the Churche prayer and promise, we learn, b That the way unto mercy is to be in our felves fat berleffe. The poore faith David, committeth himselfe unto thee, thou artthe helper of the fatherleffe. Pfal.10.14.146.9. When Ichoshaphat knew not what to doe, then was a fitt time to direct his eye unto God. 2 Chron. 20.19. When the stones of Sion are in the dust, then is the fittest time for God to favour her. Pfal. 102. 12 When Ifrael was under beavie bondage, and had not lefeph as a tender father (as he is called, Gal 41.43.) to provide for them, then God remembred that he was their father, and If ael his first borne Exed.4.22. nothing will make us feeke for Help above our selves, but the apprehension of weaknet within our selves. Those Creatures that are weak est, nature hath put an aptitude and inclination in them to depend upon those that are stronger. The Vine, the Ivie, the Hopp, the Wood binde, are raught by nature to clasp and cling and winde a bout stronger trees. The greater fense we have of our owne vilenes, the fitter disposition are we into

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relie on God. I will leave in the midst of thee an afflicted and poore people, and they shall trust in the name
of the Lord. Zeph. 3.12. If ay 14.32. When a man
is proud within, and hath any thing of his owne to
leane upon, he will hardly tell how to trust in God.
Prov. 3.5.28.25. Israel never thought of returning to her first husband, till her way was hedged
up with thornes, and no meanes lest to enjoy her
former Lovers. Hose. 2.6, 7. When the enemy
should have shut up and intercepted all her passagesto Dan and Bethel, to Egypt and Assyria, that
the hath neither friends, nor Idols to slie to, then
shewould think of returning to her first Husband,
mmely, to God againe.

Now from hence we learne, First, the condition of the Church in this world, which is to be as an orphan, destitute of all succour and favour, man out-cast whom no man looketh after. Ier. 30.

17. Paul thought low thoughts of the world, and the world thought as basely of him. The world sith he, is crucified unto me, and I unto the world. Gal. 6.14. Before conversion, the world is an Egypt unto us, a place of Bondage. After Conversion, It is Wildernesse unto us, a place of Emptinesse and Temptations.

Secondly, the Backwardnesse of man towards grace; we goe not to God till we are brought to extremities, and all other Helpes saile us. The poore Prodigall never thought of looking after a Pather, till he found himselse in a fatherlesse condition, and utterly destitute of all reliefe, Luke

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Thirdly, the right disposition and preparation unto mercie, which is to be an Orphan, destitute of all selfe-considence, and broken off from all other comforts. When the poore and needy, seeketh water, and there is none, I the Lordwill helpe him, Isai.41, 17. God will repent for his people when he sent that their power is gone, Deut. 32. 36. when there is dignus vindice nodus, an extremity fitt for divine power to interpose. Christ is set forth as a Physician, which supposeth sicknesse; as mease, which supposeth emptinesse; as cloathing, which supposeth nakednesse. He never finds us till we are lost sheep; when we have lost all, then we are fit to solow him, and not before.

Fourthly, The Roots of true Repentance. No pupilli, Tumisericors. The sence of want and emptinesse in our selves, the apprehension of favoural mercy in God. Conviction of sinne in us, and o righteousnesse in him, John 16.9,10. Of crookednesse in us, and of glory in him. Isay. 40. 4.5.

Hereby roome is made for the entertainment of mercy; where sinne abouds, grace will more abound, and the more the soule sindes it selfe exceeding miserable, the more will the mercy of God appears exceeding mercifull, Rom. 5.20. and hereby God sheweth his wisedome in the seasonable dispencing of mercy then when we are in greatest extremity. As fire is hottest in the coldest weather. God delights to be seene in the mount, at the grave, to have his way in the sea, and his paths in the deep waters. Mercies are never so sweet as when they are seasons.

fulinable, and never so seasonable as in the very terning and criticall point, when miserie weighs down, and nothing but mercie turns the scale.

This teacheth us how to fit our selves for the mercy of God, namely to finde our selves destitute of all inward or outward comfort, and to seek for monely there. Beggers doe not put on Scarlet but neges, to prevaile with men for reliefe: As Benieva servants put on Ropes when they would beg nercy of the King of Israel. In a shipwrack a man will not load him with money, chaines, treasure, ich apparell; but commit himselfe to the Sea nated, and esteeme it mercy enough, to have Tabulans nanfragium, one poore plank to carry him whe shore. It is not exaltation enough unto for the secrept hee be taken out of a prison unto

Secondly, we should not be broken with diffi

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dence or distrust in times of trouble, but rememberit is the condition of the Church to be an orm. It is the way whereby Moses became to be the son of Pharaohs daughter; when his owne Parents durst not owne him, the mercy of a Prince found him out to advance him; and when he was nearest unto perishing, he was nearest unto honour sin the civill Law we finde provision made for such as were cast out, and exposed to the wide world, some Hospitals to entertaine them, some liberies to comfort and compensate their trouble. And a like care we finde in Christ, The Jewes had no sooner cast the man that was borne blinde out, whose Parents durst not be seen in his cause for

Mendici cum
eleemo fynam
petunt, non
pretielas veites ofteadunt,
fed feminuda
membra, aur
ulcera fi habiterint ut cltius ad mifericordiam videntis animus
inclinetur.
Bon fer 4-de
Advent.

bLeg.19.Cod.
de Saurof. Ecclefiis, & Leg.
46.Cod.de Epifcopis &
Cler feet 1.3.
Vid Tholof.
Syn.ag Juris.
fi 15.ca p.28.

a David homines in anguftia confticutos & opprefsos ære alieno in fuam tutelam suscipiens, Typus Christi eft publicanos et peccatores recipientis. Gloff. Philolog. Sacr. lib. 2. pag . 424. Parentum amor magis in ea quorum miferetur inclinat. Senec. Epist. 66. h Tutelaz vis eft & potestas in capite libero ad tuendum eum qui propter ætatem fuam sponte se defendere nequit. D. de Tutelis.L. 1.

feare of the like usage, but the mercy of Christ presently found him, and bestowed comfort upon him, fehn 9. 35. This is the true a David unto whom all helpsesse persons, that are in distresse, in bitternesse of soul, may resort and finde

entertainment, I Sam. 22.2.

Lastly, we should learne to behave our selves as Pupils under fuch a Guardian, to be sensible of our infancy, minority, b disability to order or direct our owne waies, and fo deny our felves, and not leane on our owne wisedom; to be sensible how this condition exposeth us to the injuries of strangers (for because we are called out of the world, therefore the world hateth us,) and fo to be vigilant over our waies, and not trust our selves alone in the hand of temptation, nor wander from our Guardian, but alwaies to yeeld unto his wisdome and guidance: Lastly, to comfort our selves in this, that while we are in our minority, we are under the mercy of a fe ther, A mercy of Conservation by his providence, giving us all good things richly to enjoy, evenal things necessary unto life and godlinesse: A mero of protection, defending us by his power from all evill: A mercy of Education and instruction teach ing us by his Word and Spirit : A mercy of Communion many waies familiarly conversing withus, and manifesting himselfe unto us: A mercy of guidance and government by the laws of his family: A mercy of discipline fitting us by fatherly chastisements for those further honours and imployments he will advance us unto; and when our minority is over, & we once are come to a perfect,

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man, we shall then be actually admitted unto that inheritance immortall, invisible, and that fadeth in notaway, which the same mercy at first purchande fed, and now prepareth and referveth for us. Now it followeth.

Verfe. 4. I will heale their back-sliding, I will love them freely, for mine anger is turned away from him.

In the former words we have considered both If sels Petition in time of trouble, and the Promife and Covenant which thereupon they binde themlelves in. In these and the consequent words unto the end of the 8. verse, we have the gracious answer of God to both, promising both in his free love to grant their petition, and by his free grace to enable them unto the performance of the Covenant which they had made.

The Petition consisted of two parts. 1. That God would take away all iniquity. 2 That he would doe them good, or receive them graciously. To both these God giveth them a full and a gracious inswer. 1. That he will take away all iniquitie by Healing their back-fliding. 2 That he would doe them good, and heape all manner of bleffings upon them, which are expressed by the various metaphors of fruitfulnesse; opposite to the contrary expressions of judgement in former parts of the prophecie.

I will heale their back sliding.] This is one of the names by which God is pleased to make himlele knowne unto his people, I am the Lord that

Sect.9.

healeth thee, Exod. 15. 26. and, returne O Pack. fliding children, and I will beale your back-fliding. Jer. 3. 22.

Now God Healeth sin four manner of waies,

First, By a gratious Pardon, burying, covering not imputing them unto us. So it seems to be expounded, Psal. 103. 3. and that which is called Healing in one place, is called forgivenesse in another, if we compare Mat. 13.15. with Mark 4.12.

Secondly, by a spiritual and effectual Reformation, purging the conscience from dead worked making it strong and able to serve God in new obedience; for that which Health is to the body, Helinesse is to the soul. Therefore the Sun of right teousnesse is said to arise with Healing in his wing, Mal. 4.2. whereby we are to understand the gracious influence of the Holy Spirit conveying the vertue of the blood of Christ unto the conscience even as the beames of the Sunne doe the heat and influence thereof unto the earth, thereby calling out the herbs and flowres, and healing those deformities which winter had brought upon it.

Thirdly, by removing and withdrawing of judge ments, which the finnes of a people had brough like wounds or ficknesses upon them. So Healing is opposed to smiting and wounding, Dens. 32-33.

Fob 5. 18. Hof. 6. 1, 2. Fer. 33. 5, 6.

Fourthly, by comforting against the anguishand distresse which sinne is apt to bring upon the conscience. For as in Physick there are Purgatives cleanse away corrupt humours, so there are Consals likewise to strengthen & refresh weak and de-

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jected Patients; and this is one of Christs principal workes to binde and beale the broken in heart, to refere comforts unto mourners, to set at liberty them that are bruised, and to have mercy upon those whose bones are vexed, Psal. 147, 3. Isa. 57. 18, 19. Luke 4. 18. Psal. 6. 2, 3. I am not willing to that any of these out of the meaning of the Text.

First, because it is an answer to that rayer, Take away All iniquity. The All that is in it, The Guilt, the staine, the power, the punishment, the anguish, whatever evil it is apt to bring upon the con-

seience, Let it not doe us any hurt at all.

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Secondly, because Gods works are perfect; where beforgives sinne, he removes it, where he convinceth of righteousnesse, unto pardon of sinne, he convince the also of judgement, unto the casting out of the prince of this world, and bringeth forth that judgement unto victory, Matth. 12. 20.

Their Back-sliding Their praier was against All inquity, and God in his answer thereunto singleth out one kinde of iniquity, but one of the greatest, by name. And that first, to teach them and us, when we pray against sinne, not to content our selves with generalities, but to bewaile our great and special sinnes by name, those specially that have been most comprehensive, and the Seminaries of many others.

by name the greatest sinne, then surely none of the rest will stand in the way of his mercy; if he pardon the Talents, we need not doubt but he will

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Vt aqua prius calefacta, dein in puteum demiffa, fit frigidiffima. Cafau. in Athenzum.lib.3. c. 35.& Plutarch. Sympo-

fiac.1.6.q.4.

pardon the pence too. Paul was guilty of many other sinnes, but when he will magnifie the grace of Christ, he makes mention of his great sinnes, A blasphemer, a persecutor, injurious, and comforts himselfe in the mercy which he had obtained against them, I Tim. 1.13.

Thirdly, to intimate the great guilt of Apassaie and rebellion against God. After we have known him and tasted of his mercy, and given up our selves unto his service, and come out of Egypt and Sodome, then to looke back againe, and to be false in his Covenant, this God lookes on, not as a single sinne, but as a compound of all sinnes. When a man turnes from God, he doth as it were resume and take home upon his conscieuce All the sinnes of his life again.

Fourthly, to proportion his answer to their repentance. They confesse their Apostasie, they had been in Covenant with God, they confesse he was their first husband, Hos. 27. and they for soke him, and sought to Horses, to Men, to Idols, to vanitie and lies: this is the sin they chiefly bemaile: and therefore this is the sinne which God chiefly singles out to pardon and to heale them of. This is the great goodnesse of God toward those that pray in sincerity, that he sits his mercy ad Cardinem desired., answers them in the maine of their desires, lets it be unto them even as they will.

Aug. Confess. lib.5.cap.8.

Sett.10.

I will love them freely.] This is fet downe as the fountaine of that Remission, Sanctification and Comfort which is here promised. It comes not from our Conversion unto God, but from Gods

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free love and grace unto us. And this is added, first to Humble them, that they should not ascribe any thing to themselves, their Repentance, their prayers, their covenants and promises, as if these had been the means to procure mercie for them, or as if there were any objective grounds of lovelines in them to stirre up the love of God towards them. It is not for their sake that he doth it, but for his own, The Lord sets his love upon them because he loved them. Deut. 7. 7,8. not for your sakes doe I this, saith the Lord God, he it known unto you. Ezek. 36. 22. 32. He will have mercy because he will have mercy. Rom. 9.15.

Secondly, To Support them, above the guilt of their greatest sinnes. Men think nothing more ease while they live in sinne, and are not affected with the weight and hainousnesse of it, then to beleeve mercie and pardon. But when the foule in conversion unto God, feeles the heavie burden of lome great finnes, when it considers its rebellion, and Apostacie, and backessiding from God, It will then be very apt to think God will not forgive nor heale so great wickednesse as this; There is a naturall Novatianisme in the timerous conscience of convinced finners, to doubt and question pardon for finnes of Apostacie and falling after repentance. Therefore in this case God takes a penitent off from the confideration of himself by his own thoughts, unto the height and excellencie of his Thoughts who knowes how to pardon abundantly, Isay. 55.7, 8, 9. Fer. 29. 11. Ezek. 37.3. Nothing is too hard for love especially free-love, that

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Si vera fit gratia,id eft, Gratuita, nihil invenit in homine cui merico debeatur. &c. . Aug. lib de patient.ca .20. vid.cont. Julian. lib.6.cap. 19. de peccato orig. cap. 24. de Grat. et lib. Arbir. cap. 5. de natur.et grat. cap. 4. de corrept.et gra. cap. 10. Epift. 105.et 106. et alibi paflim. Temere in tali negotio vel prius aliquid tribuis tibi vel plus. et magis amat,et ante, Bernard, ferm. 69.in Can.Ex le lumit mate. riam et velut quoddam fcminarium miferendi- miserendi caufam et originem sumit ex proprio : Judicandi vel ulciscendi magis ex noftro: Idem ferm. 4. in natali Dom

that hath no foundation or inducement from without it felf.

Aristot. Rhet. lib2,.cap.2.

And because we reade before Hof. 8. 5. That Gods Anger was kindled against them, therefore he here adds that this also should be turned away from them. Anger will confift with love; we finde God Angrie with Mofes, and Aaron, and Miriam, and Afa; and he doth sometimes vifit with rodds (courges, where he doth not utterly take away his love. ing kindenesse from a people. Pfal. 89.32.33. A man may be angrie with his wife, or childe, or friend whom he yet dearly loveth. And God is faid to be thus Angry with his people, when the effetts of displeasure are discovered towards them. Now up on their Repentance and Conversion, God prom. feth not onely to love them freely, but to clear m his Countenance towards them, to make themb the Removall of Judgements to fee and know the ftuits of his free love and bounty unto them. When David called Absolom home from banishment this was an effect of love; but when he faid, let lin not fee my face, this was the continuation of Angel but at last when he admitted him into his present and kiffed him, here that Anger was turned away from him too. 2 Sam. 14. 21. 24. 33.

Sett. II.

These words then containe Gods mercifull as swer to the first part of Israels prayer for the twing away of all Iniquity which had beene the some taine of those sad Judgements under which the languished and pined away. Wherin there are two parts, 1. The Ground of Gods answer, His fra love. 2. A double fruit of that love. 1. In Healing

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heir Backfliding, In removing his Anger and heavie Indgements from them. We will breifly handle them in the order of the Text.

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will Heale their Backstiding.] When Gods ople do returne unto him, and pray against fin. en God out of his free love doth heale them of First, he teacheth them what to aske, and then tells them what he will give. Thus we finde werfun and Healing joyned together, //ai.6.10. hall returne even to the Lord, and he fball be ind of them, and fall beale them, Ifai, 19. 22. tern, Backsliding children, I will Heal your Backogs, Ier. 2. 22. 2 Men if they be injured and woked by those whom they have in their power undoes though they returne, and cry peccaus, and ready to aske forgivenefle, yet many times out tide and revenge, will take their time and opmnity to repay the wrong. But God doth not His Pardons, as all his other Gifts, are without probration; assoon as ever his servants come kunto him with teares and confession, he looks upon them with foorn, but with joyshis mermakes more hafte to embrace them, then their entance to returne unto him, Luke 15. 20, then comes the wine, the oyle, the balme, the corab; then the wounds of a Saviour doe as it rebleed afresh to drop in mercy into the sores ffich a Penitent. O though he bework detifull. at a pleasant childe; yet be is a childe, though I ske against bim, yet I remember bim fill, my bowell ere troubled for him, I will Juryly bare therey pen bin, Jer. 31.20, The Lord greatly com-Kk plaines

a Elere Jap Th POROF & av-Tiples Marawith, 'Ana' Se zi mero'-TIDEY TYH ROTOP TOPE reason is sit-Jeom soigi. Homer, Iliad, a. Quæ in præfer s Tiberius civis liter habuit fed in animo revolvente iras, ctiamfi imperus offensionis languerat, memoria valebat, Tacit. Annall.4. Non enim Tiberium quamvis triennio poft czdem Sejani , quæ cæreros mollire folent, Tempus, preces, Satias mitigabant, quin incerta & abolita pro graviflimis & recentibus puniret. Anal lib.6.vid. Ariftot, Ethics lib 4, cap 11.

a Gravis quadam inter vittutes videtur
orta contentio
Siquidem veritaset julitia
milenum affitgebant, pax &
milericordia
judicabant
magis effe
parcendum,
&c. vid. B ern.
fern. 1. in Anmagic.

Plaines of the inclination of his people to bar Aiding, and yethe cannot finde in his heart to froy them, but expressed kinde of Confliant tweene luftice and Mercy, and at last refold Lam God and not man I can as well heale the backsliding by my Love, as revenge it by my flice ; therefore I will not execute the fierceneff mine anger, but I will cause them to walk after Lord, Hof. it 7.10. Yez, fo merciful he is the even upon an hypocriticall conversion, when his be ple did but flatterand lie unto him, and their he was not right towards frim, northey fiedfaff his covenant, yer the Text faith, he being fall composion forgave their iniquity (not us to the fification of their perfonsufor that is never with faith unfained, bur fo fare as to the mitigation thair punifoment, that lieveleftroyed thomanos Girredupallo bis whath committeen Philyies and for forther place is to be expounded? peareth by the like parallel places, Book, 201 Nevertheleffe mineeye spared them from defter them, meisber did I make un end of them in the hakes more halfe to embrace them, thallstreb

for often ellewhere bled in this argument, leader us to looke upon finners as missus, and upon Go as a Physician. By which two confiderations of that finds the exceeding there you for the pardon and purglog away of finne fee forth the course of the mid value and the course of the c

Healing then is a Relationword, and leades in first cothe consideration of a Patients he is to be acted.

A Marie of the consideration of a Patients he aled.

saled, and that is here a grievous finner fallen o a Relapse. Healing is of stwo forts. The aling of a ficueffeby a Physician with the healings of sound by a Chicargian: And Sinne is both a theffe, and a wound. The whole head fick, the ole Heart faint from the feats of the foot, even whe Head, there is no familieffe in it but wounds bruifes and pustifying fores Maion to 63 A meffe that wants bealing, a wound that wants ding b. Back. 34.4. A fick finner than write 2 ciento call to repentance Meut. 9,112, 13. nunded france, char wants a samatusa (for the called Christ John Boats.) to binde up and in wine and oyle, Luck 10.34. To noite 950 ikales are of feverall forts, but those of all moledangerous thanare in the wirelly ares she discretes of timesares and from shence id themfelves over the awhole. man I Ighol e, pride, camall principles, compe judgement ales of the Mood. Hardneffe 5: flabborneffe; eifme, Rebellion, diferies of the Heart ; Luft, win the Livery: Corupt communication the of purified lungs : Gluttony and drunkenthe swellings and dropsies of the bella dereand horrounthe griefe of the kenebi Apion iea Recidivation or Relapse into all. An Euro cannon hearth God speake, der. (Unoc An quire daybedup, that cannot fee him firike, 7. 44.18. Ifai. 26. II. A palate out of tafte, the 8.5. Lips poisoned, Rom. 3.13. A Tongue ton fire , lam. 3. 6. Flefb confumed , bones flick-Kk 2 מורכבטע

a P. ceathin tous will bours vident, haber ped dequem Constitutes o omen in alie officha manual de

dolean Aug. de Comment, Cap. 60 Memoria To.

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Sel . 12.

a Peccatum quod inultum videtur, habet pediffequam manimam ut namo de: admiffo mifi amariudine . dolest. Aug. de Continent. cap. 6. Mamoria Te: fis, Ratio . Index. Timor carnifex. Bei . nerd feride villico in quitatis bOmne malum aut Timore aut Pudore netura fuffudit. Tersul Apel. cap. I.

Perturbatio animi respicien. tis peccata fua:

ing out, forevexed and brokence pieces leb 37.11 Pfal. 6. 2.80 51.8 Some difeates are dull, Other sens ; forme stupifying others tormenting. Sing is All. A stupitying palite, that takes away feel ing Ephof 4. 19. A plague in the Heart, which fets all on fire. | Eing. 8. 38. Hof. 7.4.

Let us confider a little the proper paffions an effects of most diseases, and see how they fuite to

First, Paine and distemper. This, first or last in All finne; for it begets in wicked and impenits men the spain of guila, horrour, trembling heart, anguish of conscience, fear of with pedation of judgement, and fiery indignation in Cain, Pharast, Abab, Felix, and divers other Com. 4. 13.14. Hred. 9. 27 c18. 1 King. 21. 1 481 24. 25 Jai, 33, 34. Hebrica, 15. Rom. 8 Hebr 10. 27. And in Praisest men it begers pain of Shame, and forrow, and inquierude of rit, a wound in the foirit, a prick in the w beart; Rom 6. st. Brek, 16, 61. 2 Cor. 7. Prov. 18.34. Alls 20390 Ponitency and Pains words of one derivation, and are very neare kin unto one another. Never was any wound red without paine, neverany finne healed without fortow.

Secondly, meakaste and Indesposed seffe to the Actions of life. Sinne is like an unruly fileen, or

respectioneperhorrescentis: horrore erubescentis: erubescentie corrigentis. dut. Pfal. 30. Con. I. c. Morbus eft ivarria Tidyale dradeore up Asirty una light usy Bado o Sas. Galta. Habitus corporis contra naturamiqui plum ejusad id fad deteriorem, cujus cansa natura nebis ejus corporas Sanitatem dedit. Leg. 1. sed.

greedy wenne in the body that fucks all nourishment, & converts all fupplies into its own growth, and so exhausts the strength and vigor of the soul, making it unfit and unable to do any good. When ever it fets about any duty, till finne be cured, it poes about it like ansarm out of ioynt, which when ou would move it one way, doth fall back another. It faints, and flaggs, and is not able to put orth any skill, or any delight unto any good duty. laturally men are Reprobate or void of Indgement neo any good work. Tit. 1.16. Godlinelle is a fery a spiritual skill & trade, there is learning, dufe, and experience, and much exercise requid to be handsome and dextrous about it. Tim. 16. Phil. 4.11. Heb. 5. 13- 14. To be finners and be without frength, in the Apostles phrase, is all ne. Rem. 5. 6. 8. And look how much flesh there in any man, fo much disability is there to perme any thing that is good, Rom. 7. 18. Therewethe hands of finners are faid to hang downs, and heir knees to be feeble, and their feete to be lame, batcannot make fraight pathertill they be healed. Teb. 12.13, 13. If they at any time upon naturall licates, or fome fuddaine strong conviction, or ing of feare, or ftirrings of conscience, doe offer trany good worke, to pray, to repent, to beleeve, to obey, they bungle at it, and are out of their element; They are wife to doe evill, but to doe good they have no knowledge: They prefently grow weathe of any effaces and offers at well doing, and cannot hold out or persevere in them.

Thirdly, Decay and confumption. Sinne wasts and

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Tabificz mentis perturbationes, Cic. Tucul, queft.

TE HOLO OPE-Ers, Ariflot. Ethic. 1. 3. cap. ult. mornela 700 as Sewawy a-TANSOF TI. - व्यवदार्वेद भे The intopias ovoss. Polite lib. 2. Naturalia de fideria finita funt;ex falfa opinionena-Icentia, ubi definant non habent, &c. Sen, Ep. 16. ex libidine orta fine Termino fung. Epist.39.

and wears out the vigour of foule and body, feedes upon all our time, and strength, and exhausts it in the fervices of luft. Sicknes is a chargeable thing. a confumption at once to the Person and to the E. state. The poore woman in the Gospel which had an iffue of blood, Spent all that [be had on Phylicians and was never the better: Luke 8-43. So poore finners emptie all the powers of foule, of body of time, of estate, every thing within their reach upon their lufts, and are as unfatisfied at last as a the first, Ecclef, 1, 8. Like a Silke worme which workes out his bowels into fuch a malle where himself is buried. It wear ieth themour and fucke erh away the Radicall strength in the service of in and yet never giveth them over, but as Pharash taskmafters exacted the brick when they had take away the firaw; fo luft doth confirme and weaker naturall firength, in the obedience of it and ve when nature is exhausted, the strength of last is great, and the Commands as tyrannous as ever be fore. 16 57. 10. Ter. 2.25. We are to diftinguish betweene the vital force of the faculties, and the Astivity of lust which fets them on work; that de cayes and haftens to death, but finne retaines its firength and vigour ftill; nothing kills that but the blond of Christ; & the decay of nature arifeth out of the ftrength of finne; the moreany man in any lust what soever makes himselse a servant of singe and the more busie and active he is in that services the more will it eate into him and confume him as the hotter the feaver is the fooner is the body wafled and dried up by it on bus visal y brid Fourthly,

Fourthly , Deformity. Sicknesse withereth the beauty of the body, maketh it of a glorious a hally and loathsome speciacle. Come to the comlieft person living after a long and pining messe, and you will not finde the man in his me shape, a wan countenance, a shriveled flesh, one vifage, a hollow and standing eye, a tremhand, a stammering tongue, abowed backe, ble knee a fwelled belly a nothing left but the es of the hedge, and a few finewes to hold them ether. Behold here the picture of a finner, fwelwith pride, pined with envie, bowed with earthes wasted and eaten up with lust, made as finkand unfavoury as a dead Carcaffe. Pfal. 14. icek, 16. 4. When thou feeft an unmercifull b, that bath no compassion left in him , thinke a lawest Judes or King lehoram, whose fore ale made his bowels fall out . 2. Chron. 21.19. hen thou feeft a worldly man whose heart is gluto earthly things, think upon the poore man who was bowed together and could not lift ber felfe: Luke 13. 11. When thou feeft an porlie walking crooked and unevenly in the eyes of God, think upon Mephibofberb or Afa, lime, halting, difeafed in their feet. When thou feeft a proud ambitious man, thinke upon Herodeatwith vermine. O if the difeafes of the foule could come forth & shewthemselves in the body, and work fuch deformity there (where it would sordee the thousandth part to much hurt) as they doe within rifa man could in the glaffe of the word fee the uglinefle of the one, as plainly as in a

Inflatus & Tumensanimus in vitio eft. Sa. pientis animus nunquam turgelcit, nunqua tumet, Cic. Tujculquast. 1.20 Invidus alterius rebus macrelcit opimis; Horat, l.1.cp. 2, O cutvæin terras Animæ et Cæleftium inancs. Perf. Vt Corpora verberibus,ita fævicia, libici. ne, malis conful is animus diliceramir. Tacit Anal.

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materiall glasse the foulnesse of the other, how would this make him crie out, my bead, my bead; my bowels, my bowels; my leannesse, my leanne

Seft .13:

Cecidimus fuer acervum lapidum & in luto: unde non folam inquinza ti fed graviter vulnerati et quaffati fumus Bernard. fer.T. in Coena dom. Cecidimus in carcerem luto pariter et lapidibus plenum, captivi inquinati, conqualfati.ldem, fcr. 1. in octav. Paschæ.

Now because the ficknesse here spoken of iss falling ficknes and that the worft kinde of Fall p forward in our way or race a as every good m fometimes falls, where a man hath the help of knees and hands to break the blow, to prevent leffen the burt, and to make him to rile again but old Elies fall, a falling backward, where a can put forth no part to fave the whole, and doth more dangerously breake and bruise himse thereby: Therefore as it is a licknes which requi curing, fo it is a wound which requires healing a binding. The Ancients compare it to falling in a pit full of dirt and flones : where a man doth no onely defile, but miserably breake and bruise himfelfe. There is contritio, folutio continui, suppuratio, fanies &c. All the evils of a dangerous and mortall wound.

Adde to all this, That in this diseased and wounded condition, I A man hath no power to heale of to helpe himselfe, but in that respect he must cry out with them in the prophet, My wound is incure-

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ble and refusetb to be bealed, Jer. 15. 18.

Secondly, he hath no desire, no will, no thought to enquire or send after a Physician who may heal him: but is well contented rather to continue as he is then to be put to the paine and trouble of a cure, and pleaseth himself in the goodnesse of his owne condition, Rev. 3. 17. Matth. 9. 12.

Thirdly, He is in the bands of his cruell enemy, who takes no pity on him, but by flattery and tymany, and new temptations, continually cherish-

thehe difeafe, 2 Tim. 2. 26.

Fourthly, when the true Phylician comes he shuts he door against him, refuseth his counsell, rejectwhis receipts, quarrels with his medicines; they too bitter, or too ftrong and purging; or too irp and fearching he will not be healed at all exof it may be his own way, Prov. 1.24,25.2 Chron. 6.6. EZek. 24.12. Marsb . 22.37 For . 13.11. Thus have taken a view of the Patient, sick, weake, ined, confumed, deformed, wounded, and fore mised: without power or help at home, without friends andad : no fense of danger , no defire of change : mient of his disease impatient of his curer but one ranes in the world to helpe him, and he unable procure it; and being offered to him, unwilling mentertaine it; who can expect after all this, but whear the knell ring, and to fee the grave opened for fuch a fick person as this?

Now let us take a view of the Physician. Surely in ordinary one would be so farre from visiting such a Patient, that in so desperate a condition as this, he would quite for sake him: As their use is to

Libens ægrotat qui medico non credit nec morbum declinat. Arift. Ethic.lib. 2. O fortes quibus medicus opus non eft : fortirudo ifta non fanitatis eft fed infaniz nam & phreneticis nibil fortius. Sed quanto majores vires, tanto mors vicinior. Aug.in Pf.58.

Sect. 14.

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leave

leave their Patients when they lie a dying. Here then observe the singular goodnesse of this phy. sician.

First, though other Physicians judge of the difease when it is brought unto them, yet the Parism first feels it and complaines of it himselfe; but this Physician giveth the Patient the very feeling of his disease, and is faine to take notice of that as well as to minister the cure. He went on from the in the way of his hears, saith the Lord, and pleased himself in his owne ill condition, I have seemely

may, and will beale him, Ifay. 57, 17.18.

Secondly, other Patients send for the Physician, and use many intreaties to be visited and undertaken by him. Here the Physician comes unsent for, and intreates the sick person to be healed. The world is undone by falling off from Godand yet God is the first that begins the reconciliation; and the stick of it is in the world, and not in him and therefore there is a great Emphasis in the Apostles expression, God was in Christ reconciling the world to himself, not himself unto the world; the world to himself, not himself unto the world; the intreats in to be reconciled, 2 Cor. 5. 19. 20. He in sound of them that sought him not, Isai.65.1. and he office is not onely to save, but to seeke that which was lost.

Thirdly, other Physicians are well used, and entertained with respect and honour; but our Patient here neglects and misuseth his Physician, falls from him, betakes himself unto Mountebanks and Physicians of no value; yet he insists on his mercy, and comes when he is forsaken, when he is repel-

led.

led. I have spread out my hands all the day unto a Rebel-

Hous people, Ifai. 65.2.

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Fourthly, other Physicians have usually ample and honourable rewards for the attendance they give; but this Physician comes onely out of love, bales freely, nay is bountifull to his Patient, doth not onely heale him, but bestows gifts upon him gives the visit, gives the physick, sends the miniters and servants who watch & keep the Patient.

Lastly, other Physicians prescribe a bitter potion for the sick person to take; this Physician drinketh of the bitterest himself; others prescribe the
fore to be launced, this Physician is wounded and
soitten himself: others order the Patient to bleed,
here the physician bleeds himselfe: yea he is not
usely the Physician but the Physick, and gives himlesse, his own flesh, his own blood, for a purgative,
a cordiall, a plaister to the soul of his Patient; Dies
himselfe, that his Patient may live, and by his stripes

mare bealed, Ifai. 53.5.

We should from all this learne, First, to admire the unsearchable Riches of the mercy of our God, who is pleased in our misery to prevent us with goodnesse, and when we neither selt our disease, nor desired a remedy, is pleased to convince us of our sinnes, Thou hast fallen by thine iniquity; To invite us to repentance, O Israel returne unto the Lord thy God: To put words into our mouth, and to draw our petition for us, Take with you words, and sy unto him, take away all iniquity, &c. To furnish m with arguments, we are fatherlesse, thou art merciful: To incourage us with promises, I will heale,

Medicos civitate donavit
Julius Cæfar.
Sueton. in Julio, cap. 42.
Vis morborum pretia medentibus; Fori
Tabes Pecuniam advocatis fert.
Tacit. Annal.
lib. 11.

Sett. 15.

Pol me occidiftis amici.
Non fervaftis i air Horat.
Moleftus ett fomnium jucundum vi. teori qui excitat. Sen, ep. I will love; To give us his Ministers to proclaime and his Spirit to apply these mercies unto us. If he did not convince us that iniquity would be a downfall and a ruine unto us, Ezek. 18. 30. we should hold it fast, and be pleased with our disease, like mad man that quarrels with his cure, and had mether continue mad then be healed, Foh. 3. 19, 20, 21,

If being convinced, he did not invite us to repentance, we should run away from him as Adam did. No man loves to be in the company of an Enemy, much lesse when that enemy is a Judge. They have turned their back unto me, and not their face, Jer. 2. 27. Adam will hide himselfe from the presence of the Lord, Gen. 3. 8. and Cain will goe in from the presence of the Lord, Gen. 4. 16. Guilt cannot looke upon Majestie; stubble dares not come neere the fire; If we be in our sins we cannot stand before God, Exra 9.15.

If being invited, he did not put words into we mouthes, we should not know what to say unto him. We know not wherewith to come before the Lord, or to bow before the high God, if he do not so what is good. Mic. 6. 6, 8. Where God is the Judge (who cannot be mocked or deceived, who knoweth all things; and if our heart condemneus, he is greater then onr heart, and where ever we hide, can finde us out, and make our sinne to sinde us too. Gal. 6. 7. 1 Fohn 3. 20. Num. 32. 23) where I say this God is the Judge, there guilt stoppeth the mouth, & maketh the sinner speechlesse. Matth. 22. 12. Rom. 3. 19. Nay the best of us known not what to pray as we ought, except the Spirit be pleased.

we are taught what to fay, If God do not withdraw his anger, we shall never be able to reason with him. lob. 9. 13, 14. Withdraw thine hand from me, la not thy dread make me afraide, then I will answer, hen I will speak. Job. 13. 21, 22. If he doe not reyeal mercie, if he doe not promise love or healing; ifhe do not make it appeare that he is a God that heareth prayers, flesh will not dare to come neere unto him. 2. Sam. 7. 27. We can never pray, till we can cry Abba father; we can never call unto him but in the multitude of his mercies. As the earth is that and bound up by frost and cold, and putteth not forth her pretious fruits till the warmth and heat of the Summer call them out : so the heatt under the cold affections of feare and guilt, under hedarke apprehensions of wrath and judgement, is 6 contracted that it knows not to draw neere to God; but when mercie shines, when the love of God is shed abroade in it, then also is the heart it lafe shed abroade and enlarged to powre out ifelf unto God. Even when distressed sinners pray, their prayer proceeds from apprehensions of mercy; for grayer is the childe of faith. Rom. 10. 14. Jam. \$15. and the object of faith is mercy.

Secondly, The way to prize this mercie is to grow acquainted with our own sicknesses, to see our face in the glasse of the law: to consider how odious it renders us to God! how desperately miserable in our selves. The deeper the sense of misery, the higher the estimation of mercy. When the Apostle looked on himselfe as the chest of simmers, then he had account

Oratio de confeientia procedit. Si confeientia erubefeit; crubefeat oratio. — Si fpititus reus apud ee fit; erubefeit confeientia. Tertul. exhort. Caftir. c. 10.

Sect. 16.

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accounted it a faying worthy of all Acceptation that Christ Fesus came into the world to save sinners. I. Tim. 1. 15. Till we be ficke and weary, we shall not looke after a Phylician to heale and ease us. Matth. q. 12.11, 28. till webe pricked in our hearts, we shall not be hafty to enquire after the means of Salvall on. Acts 2.37. Though the proclamation of pardon be made to All, that will, Revel. 22. 17. Ye none are willing till they be brought to extreamities: as men cast not their goods into the sea, till they feethey must perish themselves if they doe not. Some men must be bound before the can be cured. All that God doth to us in convertion, he doth most freely: but a gift is not a gift till it be received. Rom. 5.17. Fohn 1. 12 and we nate rally refuse and reject Christ when he is offered Ism. 53. 3. Fohn 1. 11. because he is not offered but upon these termes, that we deny our selves, and take up a Croffe, and follow him. Therefore we must be wrought upon by some terrour or other. 2 Cm. 11. When we finde the wrath of God abiding up on us, and our fouls shut under it as in a prison, John 3.36. Gal. 3.22. and the fire of it working and boyling like poison in our consciences, the we shal value mercie, and cry for it as the Prophet doth, Heale me & Lord, and I shall be bealed, Save m, and I shall be saved, for those art my prayse. Jer. 17.14 Things necessary are never valued to their uttermost but in extremities. When there is a great famine in Samaria, an Asses head (which at another time thrown out for carrion) wil be more worth, then in a plentifull season the whole body of an Oxe. Nay hunger ot

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hunger shal in such a case overvote nature, and deyour the very tender love of a mother; the life of a childe shall not be so deare to the heart as his flesh to the belly of a pined parent, 2 King. 6, 25, 28. As foone as a man findes a shipwrack, a famine, a hell in his foul, till Christ fave, feed, deliver it, immediately Christ will be the defire of that soule, and nothing in Heaven or earth valued in comparison of him. Then that which was esteemed the foolishof preaching before, shall be counted the power and the wifdom of God; then every one of Christs ordinances (which are the waters of the tople, for the healing of the Sea, that is, of many people, Ezek. 47. 8. and the Leaves of the Tree of Which are for the healing of the Nations , Re-122.2. and the freames of that Fountaine which unened in Ifrael for fin and for uncleanneffe, Zach. 13: and the wings of the Sun of righteou [neffe, where. whe conveyeth healing to his Church, Mal. 3. 2.) hall be esteemed, as indeed they are, the Riches, the Glory, the Treasure, the feast, the physick, the Meation of fuch a foule, Rom. 11. 12. Ephef. 3.8. 10r. 3. 8. 11. 2 Cer. 4. 6.7. 1/ai. 25.6. Revel. 19.9. Like 4. 18. Habr. 2. 3. Fames 1. 21. Fohn 12. 50. 18 28 28. And a man will waite on them with smuch diligence and attention, as ever the impotent people did at the poole of Bethefda, when the Angel stirred the water; and endure the healing feverity of them, not onely with patience, but with wand thankfulnesse; suffer reason to be captivated. Wil to be croffed, high imaginations to be cast down, every thought to be fubdued, conscience to

Sect. 17.

Venire ad Christum, quid est alind quam credendo converti? Aug.de grat. et larbit.ca. 5. Transfugas arboribus fufpendunt. Tacit. de morib. Germ. Transfugas ubicunque inventi fuerint quali hoftes interficere licer. 1. 3. S. 6. ad leg.Cornel. de Sicariis. D. et 1. 28.D.de pænis S. I et l. 19. 1.28.D.de captivis et poftliminio. et 1.3. de Re militari. S.11.1.7.

be fearched, heart to be purged, lust to be cut of and mortified; in all things will such a sick soul be contented to be dieted, restrained and ordered by the Counsell of this heavenly Physician.

It is here next to be noted that God promifed to heale their Back-slidings. The word imported departing from God, or a turning away againe. h is quite centrary in the formall nature of it unto faith and Repentance, and implies that which the Apostle calls a Repenting of Repentance. 2 Cor. 7. 10. By faith we come to Christ, John 6. 37. and clean to him, and lay hold upon him. Heb. 6. 18. Ifay, 16. 2. 6. but by this we depart, and draw back for him, and let him goe. Heb. 10.38.39. By the on we prize Christ as infinitely precious, and his way as holy and good. Phil. 2.8. 2 Pet. 1.4. by then ther we vilifie and fet them at nought, flumbles them, as wayes that doe not profit. Math. 21.42 Atts 4. 11. 1 Pet. 2. 7, 8. lob. 21. 14. 15. For, man having approved of Gods wayes, and entre into covenant with him, after this to goe from word, and fling up his bargaine, and start and like a deceitfull bow : of all other dispositioned the Soule this is one of the worst, to deale with our finnes as I frael did with their fervants. Itrat 10,11. dismisse them and then take them again. is the fad fruit of an evil and unbeleeving heart. He 3.12. a And God threatneth fuch persons to le them forth with the workers of iniquity. Pfal. 125.5 as cattell are led to flaughter, or malefactours execution. And yet we here fee God promife Healing unto fuch finners.

For understanding whereof we are to know that ere is a Twofold Apollacy. The one out of Impoof Affection, and prevalency of luft, drawing heart to look towards the old pleasures thereof ne. and it is a Recidivation or Relapse into a for finfull condition out of forgetfulness and falfof heart, for want of the fear of God to ance the conscience, and to fix and unite the cunto him. Which was the frequent fin of del to make many promifes and Covenants un-God, and to break them as fast. Judg. 2.18.19. 1.106.7.8, 9.12, 13. And this a falling from for love, growing cold and flack in duty, breakour engagements unto God, and returning again though it be like a Relaple after a difeafe, reding dangerous, yet God is sometimes pleato forgive and heat it.

The other kind of Apostacy, is proud and maliciwhen after the Tast of the good word of God, and sowers of the world to come, men set themselves hate, oppose, persecute Godlines, to do despish espirit of grace, to sling off the holy strictness Christs yoake, to swel against the searching wer of his word, to trample upon the blood of the penant, and when they know the spiritualness d holiness of Gods wayes, the innocency and my of his servants, doe yet notwithstanding set anselves against them for the treason though un-

a Eorum qui peccant ante. quam deum noverint, antequam miferationes ejus experti funt, antequam portaverint jugum fuave, et onus leve, prinfqua devotionis gra. tiam et confolationes acceperint Spiritus fancti; corum inquam copiosa Redemptio est: at corum qui post conversionem suam peccatis implicantur ingratiacceptæ gratia, et post missam manum ad aratrum retro respicient tepidi et carna-

fici - Eorun aut que per paucos invenias, qui post nec redeaux in gradum pristinum, tamen si quis bujusmodi est, desperamus de co, cantum un Resurgere velit cito. Quandiutius permanebit tanto evadet dissiculius, Bernard, serma, 3, in Vigil, vid. ser, 3 ç. Can Aug. de civi dei lib. 16 cap 30, 16d. Pellut l. 16 cp. 13.

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Vid. Beza Annotat. in 1 Joan. 5.16.

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Vid. Indor. Peluclis, 1. Ep. 59.

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der other pretences,) This is not a weak but a ful, and (if I may fo speak) a firing and a full Apoftacy. A fin which wholly hardneth the h against Repentance, and by consequence is in rable. To fpeak against the Son of man, that is an the doctrine, Disciples, ways, servants of Ch looking on him only as a man, the leader of a s as mafter of a new way (which was Pauls no of Christand Christian Religion when he pe cuted it, and for which canfe be found mercy, for he done that knowingly which he did ignor and had been a fin uncapable of mercy. Acts 26 I Tim. 1.13.) thus to fin, is a blafphemy that may pardaned: but to speake against the Spirit, that is oppose and persecute the doctrine, worship, w fervants of Christ, knowing them and acknowing in them a spiritual Holiness, and ea me to do it, fo that the formal motive of malice ag them, is the power and luftre of that fpirit w appeareth in them; and the formal principle neither ignorance, nor felf-ends, but very wilfin and Immediate maligning; Woebe to that man w natural enmity and antipathie against Godli do ever swel to so great and daring an height. Shall not be forgiven him, neither in this world north world to come Matth. 12.33.

That is, fay fome, neither in the time of lift, in the point or moment of deals which transle them unto the world to come. Others, not in the world to come confummate Redemption, and publick judician foliation in the last day, which is therefore can

e Day of Redemption, in which men are faid to wercy of the Lord, Ephel. 4. 30. 2 Tim.I.18. that which is here done in the Conscience by the niftery of the Word, and efficacy of the Spirit, If be then publickly and judicially pronounced Christs own mouth before Angels and men, 5.10. Others: Shall not be forgiven, that is, Il be plagued and punished both in this life, and in to come. Give me leave to add what I have crived of the meaning of this place, though no condemning the Expositions of fo great and med men : I take it, By This world we may erstand the Church which then was of the or the present age which our Saviour Christ lived in. It is not, I think, infolent in the pture, for the words Age, or World, to be fomes restrained to the Church. Now, as Ifrael God's First-born, and the first fruits of his infe, Exed. 4.22. Ferem. 31. 9. Fer. 2.3. Sothe irch of Israel is called the Church of the First. Hebr. 12.23. and the first Tabernacle, and a My Sanctuary, Hebr. 9. 1. 8. and Ferufalem that i, Gal.4.25. And then by the World to come, are to understand the Christian Church afterinds to be planted; for so frequently in Scriare is the Evangelical Church called the world to , and the last dayes, and the ends of the world, and things thereunto belonging, Things to come, hich had been bidden from former ages, and gerations, and were by the ministery of the Apos made known unto the Church in their time, hich the Prophets and righteon men of the former Mm 2 ages

Chrysoft. & Theophylact. Broughton Explicat. of the Revel.cap.21. pag 301.302.

ages did not fee nor attain unto. Thus it is faid. I these last dayes God hath spoken to us by his Son Heb.I.I. And, Unto Angels he did not put in fall jection the world to come, Heb. 2.5. and, Christen made an high Priest of good things to come, Heb. 9 .11. and. The Law had a shadow of good shings to co Heb. 10.1. and the times of the Gofpel are called Ages to some, Ephel. 2. 7. and the ends of the world I Cor. 10.11. Thus legal and Evangelical difper fations are usually distinguished by the names Times paft, and the last dayes or times to come, He 1. 1. Ephef. 3. 9, 10. Colof. 1.25, 26. The one Earthly and Temporary, the other an Heavening abiding administration, and so the Septuagint der the Originall word אבי־ער 1/4.9.5., Eyerland Father, which is one of the Names of Christ. Harris To uix of @ aiar . The Father of the work to come.

The meaning then of the place seems to be the That sinnes of high and desperate presumption committed maliciously against known light, and against the evidence of Gods Spiris, as they had a Sacrifice or expiation allowed for them in the somer world, or state of the Fewish Church, but they who in that manner despised Moses and his Law though delivered but by Angels, died without mosey, Numb. 15. 27, 30, 31. Hebr. 2. 2, 3, 3. so the World to come, or in the Evangelical Church (though grace should therein be more abundant discovered and administred unto men) yet the same Law should continue stil, as we finde it did Hebr. 2, 2, 3, 3, 5. Hebr. 6, 4, 5, 6. Hebr. 10, 26, 27, 24.

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wither the open enemies of Christ in the ones nor he falle profesfors of Christ in the other committing his fin, should be capable of pardon.

This doctrine of Apostacy or Back-fliding is sworhy of a more large explication ! but having handof it formerly on Hebr. 3.12. I shall add but two

First that we should beware above all other fins, this, of falling in foul as old Eli did in body, and, and so hazarding our falvation; if once have shaken hands with fin, never take acmintance with it any more, but fay as Ifrael here, has have I to do any more with Idols? The Church ould be like Mount Sian, that cannot be moved tilt and and tick temper of a Church to toffe from fide to another, and then especially when she ould be healed, to be carried about with every les bee theoret mercy en whom and because hall

secondly, We should not be so terrified by any which our foul mourns and labours under, dour heart turneth from, as thereby to be witheld from going to the Physician for pardon and aling. Had be not great power and mercy, did not leve feely without respect of perfons, and den freely without respect of fins, wee might ben be affraid of going to him: but when he exnderh forgivenesse to all kindes, iniquity, trans ofien, fin, Exod. 34.6. and hath a dually paroned the greatest sinners, Maniases Mary Mudalen, Publicans, harlots, backfliders; we should though not presume hereupon to turn Gods mercy into poylon, and his grace into wantonnels (for aldelier Mm a mercy

mercy it felf will not lave those sinners that hold fast sin, and will not for sake it) yet take heed of despairing, or entertaining low thoughts of the love and mercy of God; for such examples as these are set forth for the incourage ment of all that sale ever believe unto ever half life; t Timer 16. And the thoughts and wayes which God hath to pardon sa are above our thoughts and majes, whereby we look on them in their guilt and greatnesse, many time, as unjur donuble; and therefore are sit matter so our faith, even against sense, to believe, and toly upon, Isa 55. 57,58.

Sett. 18.
Cum quis propter nullamaliam caufam donat, quàm ut libertarem & munificentiam exerceat, Hæc propriè Donatio appellatur. Julian. D. de Donationib. lib. 1.

Now followeth the Fountain of this Mercy I will love them freely. Gods love is a most fre and bouneifull love, having no motive or found tion but within it felf, and his free love and grad is the ground of all his other mercies to his per ple; hee sheweth mercy on whom and because heem hew merty. From the beginning to the end of our Calvation, nothing is primarily active but free gran Freely leved, Deut. 7. 7.8. Freely chofen, Ephel. 1. ver. 5, 6. Chrift the gift of free love, John 3.16. H abedience freely accepted for us, and bestowed up onus, Rem. 5. 15, 18: Suftification free, Rom. 2.04 Maption free, Ephel. 1.5. Faith and repentance free Phil.1.29. 2 Tim. 2.25. Good works free, Ephelia.10. Salvation free, Titus 315. Acts 15. 1. Thus the Foundation of all mercies is free love. We do not first give to God; that he may render to us again. We turn, we pray, we covenant, we repent, we me holy, we are healed mely because he loves us: and he hers us, not because he feet any thing body of amiable

niable in us, but because he will shew the absosepefs of his own will, and the unfearchableness of own Counfell towards us We are not originaldenominated Good by any thing which floweth or is done by as: but by that which is bered upon w. Our goodness is not the motive of blove, but his love the Fountain of our goodness. one indeed are healed and faved, but those that pent and return; but repentance is only a condiand that freely given by God, difpoling the fubfor falvation; not a Cause moving or procur-God to fave us. It is necessary as the means to end, not as the conference effect. That which oks least free of any other act of God, His reward of obedience, is all and only mercy. When we win righteoulnels, we must keap in mercy, Hol. 10. When he rendreth according to our warks, it is bewife of his mercy, Pfal 162. No.

This is the folice bottome and foundation of all children comforts, that God loves freely. Were allowe to us to be measured by our fluitfulliers occurringes towards him, each hour and intenent might stagger our hope; but he is therefore pleased to have it all of Godes, this be promise might the promise might the comforts as against the cit of the greatest sins, for love and five grace an perdon what it will. This comforts as against the accusations of Savan deawn from our off manual biness. Tis true, I am the worthy, and Savan annot show me unto my self more vite, then without his accusations I will acknowledg my self to but that worther will acknowledg my self to but that worther will acknowledg my self to

in him more worthiness then there is or can be unworthiness in me. This comforts us in their fured bope of Glery, because when he loves he be to the end, and nothing can seperate from his love. The comforts us in all afflictions, that the free love God, who hath predestinated us thereunto, wisely order it all unto the good of his servant.

Rom. 8.29. Hebr. 12.6.

Our duty therefore it is, First, to labour for a surance of this free love. It wil a sist win all a ties; it wil arme us against all Temprations: It wil Answer all Objections that can be made against the souls peace: It wil suffaine us in all conditions, while the saddless of times can bring us unto. If God for us who can be against us? Though thousands be gainst us to hate us, yet none shall be against us to have us.

Secondly, if God love us freely, we should be hims bankfully, I fob.4. 19. and let love be the false season all our facrifices. For as no benefit is save unto us which doth not proceed from love in him so no duty is pleasing unto him which doth not pro-

ceed from love in was Joh 5.30 d 110

Thirdly, plead this free love and grace in proper when we begge parden, nothing is too great for low to forgive: When we begge grace and holines, nothing is too good for love to grant. There is no any one thing which faith can manage unto more fpiritual advantages, then the free grace and love of God in Christ.

God, as that we surre not free grace into wantonne

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There is a corrupt generation of men, who under retence of exalting grace, do put diffrace upon the Law of God, by taking away the mandatory or thereof from those that are under grace. a todrine most extremely contrary to the nature of this love. For Gods love to us workes love in au to him; and our love to him is this, that we keep bis Commandements; and to keepe a Commandement is to confirme and to fubject my confcience with willingnesse and delight unto the rule and preceprepower of that commandement. Take away the gation of the Law upon conscience as a rule of if, and you take away from our love to God the very matter about which the obedience thereof ould be conversant. It is no diminution to love that a man is bound to obedience (nay it cannot be alled obedience if I be not bound unto it) but mein the excellency of our love to God is commended that whereas other men are io bound by Law that they fret at it, and swell against it, dwould be glad to be exempted from it, they who love God, and know his love to them. de-Webt to be thus bound, and finde infinitely more beeneffe in the strict rule of Gods holy Law, many wicked man can do in that prefumptuous berty wherein he allowes himfelfe to thake off nd breake the cords of it.

a Sub lege est
qui timore
supplicii quod
lex minatur,
non amore justitize se senti
abstinere ab opere peccati
nondum liber
nec alienus à

wuntate peccandi, In ipla enim voluntate reus est, qua mallet si sieri posset non esse sub timeat, ut libere saeiat quod occulte desiderat. August de nat. & grat. cap 17. insta Omnia sium sacilia charitati cap 60, non est Terribile sed Suave mandatum. E Grat. Christi, lib. 1, cap. 13, Suave sir quod non delectabat. Depectat merit. & Re-lib. 2. cap. 17: Contr. 2, Epist. Pelag. lib. 1. cap. 9, sib. 3, cap. 4 de doct. Christi, lib. 1. cap. 2, de spirim & lic. cap. 3.

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S. 19.

Now lastly, when we returne with sound repentance unto God, then God is pleased to give more then ordinary tastes of the sweetnesse of his love, by removing judgements, which are the fruits of his Anger, from us. This point falls in with what was handled before on the second vers. Therefore I shall conclude with these two notes:

First, that in all judgements God will have in looke on them as fruits of his anger, and take more notice in them of his displeasure than our owne ful ferings. When wrath is gone out, the fword drawne, thousands and ten thousands flaine in our Coafts; Ifrael given to the spoile, and Jacob une robbers; a land fet on fire with civill flames, and none able to quench them; A Kingdome divide within it felfe; A Church which was sometime the Afylum for other exild and afflicted Christian to fly for shelter unto, miserably torne by the for lish and unnaturall divisions of brethren; and dangeroufly threatned by the policy and power of the common enemy who fludies how to improve these divisions; to the ruine of those that former them; our worke is to make this conclusion, On God is angry; a God that loves freely, that is infi nite in mercy and pitty, who doth not afflict willingly onor grieve the children of men; This should be our greatest Affliction; and the removal of this anger by an universall Reformation and conversion unto him our greatest businesse. And doe verily believe that Bugland must never think of outliving or breaking thorow this anger God, this criticall judgement that is upon it, foast returne

returne to that cold and formall complexion, that tradisean temper that the was in before, till the have fo publickly and generally repented of all those civill disorders which removed the bounds, and brought distinction upon publick justice: and of all those Ecclesistical disorders which let in corruptions in doctrine, superstions in worship, abuses in Government, discountenancing of the power of godlinesse in the most zealous Professers of it, as that our Resormation may be as conspicuous as our disorders have beene, and it may appeare to all the world that God hath washed away the filth and purged the blood of England from the midst thereof by the Spirit of Indgement,

adby the Spirit of burning.

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Secondly, That Gods love is the true ground of emoying Judgements in mercie from a people. levall Humane counsells be never so deep, and armies never so active, and cares never so vigilant, and Instruments never so unanimous, if Gods love come not in, nothing of all these can doe a Nation any good at all. Those that are most interested in Gods love, shall certainly be most secured against his udgements. Hither our eyes, our prayers, our thoughts must be directed. Lord, love us, delight in us; choose us for thy selfe, and then though Counsells, and treasures, and armies, and men, and horses, and all second causes faile us; though Saman rage, and hell threaten, and the foundations of be earth be shaken; though neither the Vine, nor be olive, nor the figg-tree, nor the field, nor the lestures, nor the heards, nor the stay yeeld any supplies! Nn 22

THE

FIFTH SERMON.

HOSEA Chap. 14. ver. 5. 6,7.

I will be as the dew anto I fract: he shall grow as the Lilly, and cast forth his roots as Lobanon.

His branches shall foread, and his beautie shall be no the Olive Tree, and his finell as Lebanon?

They that dwell imder his shadow, shall resurne. They shall revive as the Corne, and grow as the rine; the fent thereof shall bee as the wine of Le-



N these verses is contained Gods answer unto the second part of Israels petition, wherein they desired him to doe them good or to receive them gratussy. And here God promise them severall singular blessings set forth by

fereitall met of hors and fimilitudes and antwering to this name of Ephraims and the cancilent promifes made unto him, Den. 33.13317 ccc. opposite to the adT

Aaa many

5. 1

Adionius in Nepralim.64.

many contrary coarfes threatned in the former parts of the Prophecy under metaphors of a contary importance. Here is the dew of grace, contrary to the morning cloud & the earthly dew that paffeth away Cap. 13.3. Lillies, Olives, Vines, Spices, contrary to the Judgments of Nettles, Thornes, Thiftles, chap. 9, 16.10. 8. Spreading roots contrary unto dry roots, chap. 9. 16. A fruitfull vine, bringing forth excellent wine, contrary to an empty Vine bringing fruit only to it felfe. that is, so sowre and unfavory, as is not worth the gathering, chap. 10.1. Corne growing, instead of corne taken quite away, chap. 2.9. inftead of no fault. no bud, no meale, chap. 8.7. Fruit promised in stead of no fruit threatned, chap. 9.16. Wine promised in opposition to the failing of wine, Chap. 9.2.29. Sweet wine opposite to sowre drinke, Chap. 4. 18.54 dwelling in stead of no dwelling , Chap. 9.3. Branche growing and spreading, instead of branches confund 6hap. 11.6. Green trees instead of Dry fprings , Cha 13.15. And all these fruits the fruits as of Lebana which was of all other parts of that Country the most fertill Mountaine, full of various kindesof the most excellent Trees, Cedars, Cypresse, 0. live, and divers others, affording rich gumme and balfomes; full also of all kinds of the most medicinall and aromatick herbs, fending forth most fragrant odour, whereby all harmfull and venemous Creatures were driven from harboring there: And in the Vallies of that Mountaine were most rich grounds for Pasture, Corne, and Vine yards, as the Learned in their descriptions of the holy Land have observed.

Adricomius, in Nepralim.64. Brocard. Hieron. in loc.

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The Originall of all these bleffings is the heavenly dew of Gods grace and favour (alluding to that abundance of dew which fell on that Mounnine, descending upon the Church, as upon a earden bringing forth Lillies, as upon a Forrest, frengthning the Cedars, as upon a Vinegard, fpreading abroad the branches, as upon an Olive gard, making the trees thereof green and fruitfull, non a rich field, receiving the Gorne. Here is spimuall beautie, the beautie of the Lillie, exceeding het of Solemen in all his glory ; Spirituall Stabilitie, he rootes of the Cedars, and other goodly trees in that mountaine; spirituall edors, and spices of Lebanon; spirituall fruitfulnesse and that of all forts and kinds for the comfort of life. The fruit the field, bread to frengthen, the fruit of the Olive trees, ogle to refrest, the fruit of the Vinepard, wine to make glad the heart of man, Pfal. 104. 15.

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Wee esteeme him a very rich man, and most cuellently accommodated, who hath gardens for leasure, and fields for corne and pasture, and woods for suell, for structure, for defence, for beautie and delight: and Vineyards for wine and oyle, and all other conveniencies both for the necessities and delights of a plentifull life. Thus is the church here set forth unto us as such a wealthy man, furnished with the unsearchable riches of Christ, with all kinde of blessings both for sanctity and safety; as the Apostle praiseth God the sather of our Lord Jesus Christ, who hath blessed us with all spirituall blessings in heavenly places in Christ A a 2 2

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w. lib. 1. cap.23

Vid l.4 ff.de

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condition of formes, and to a glorious inheritance, redemption from midery unto bleffednesse, remission of sinnes, knowledge of his will, bolinesse and unblameablenesse of life, and the seale of the Holy Spiritos Promise, as we find them particularly enumerated Ephs 1, 2, 13, 14

6. 2.

The words thus opened, doe first afford us one generall observation, in that God singleth out for many excellent good things by name in relation to that general petition Det me good That Got many times an fweroth prayer abundantly beyon the petitions of his people. They prayed at las only for good leaving it (as it becommeth us wh know not alwayes what is good for our felves) his holy will and wisedome in what manner in measure to doe good unto, them : And he answer them inparticular with all kinde of good thing As in the former petition they prayed in general for the forgivenede of finne, and God in particular lar promifeth the healing of their Rebellion which was the greatest of their sinner. God man times answers the prayers of his people, as he did the feed of Ifaac, Gen. 26-12. with an hundred foll encrease. As Gods word never returns empty to him, fo the prayers of his fervants never remin empty unto them; and ufually the crop of praye is greater then the feed out of which it grew the putting in of a little water into a Pump makes way to the drawing out of a great deal more. Ifac and Rebreca had lived twentie years together without any children, and he grew now in

myeares, for he was forty yeares old before hee schalfe of his Wife, because thee was barren, and God gave him more then it is probable hee expected, for hee gave him two Somes at a birth, gen. 25. 21, 23. As the cloud which rifeth out of the earth many times in thinne and intentible vahours, falleth downe in great and abundant arrow, returne with a full and enlarged answer. od deales in this point with his children, as for only put come into their Sacks, but returned the money which they brought to purchase it, Gen. 421 3.30 he dealt with solomon, he did not onely give in mildome and giffs of government, which he sted, but for ther gave him both riches and homeun which he asked not 1 King. 3. 13. The people of Ifract when they were diffrested by the Amma befought the Lord for help, he turnes backe their prayers, and fends them to their I dolb bo help them; they humble themselves, and put away their Idols, and pray againe, and the highest pitch that their peritions mounted unto was Lard, we have finned, doe unto in whatover frement good and thee, onely deliver as we pray the this that fudge 10.15. and God did an fiver this prayer beyond the contents of it; hee did not onely deliver them from the Enemy, and to fave them, but fubdued the Enemy under them, and delivered him into their hands; he did not only give them therelief they defired, but a glorious victory beyond their defires

desires, Fudg. 11.22. God deales with his servants ar the Prophet did with the woman of Shunem when he bid her ask what she needed, and tell him what the would have him doe for the kindnesse the had done to him, and the found not any thing to request at his hands, he fends for her again, and makes her a free promise of that which shee most wanted and defired, and tells her that God would give her a fonne, 2 Kings 4. 16. So many time God is pleased to give his servants such things a they forget to ask, or gives them the things which they aske, in a fuller measure then their ownede fires durst to propose them. David in his trenbles asked life of God, and would have esteemed it a great mercy onely to have beene delivered from the feare of his Enemies: and God don not onely answer him according to the defire d his heart in that particular, and above it too, for he gave him length of dayes for ever and ever; but further fetled the Crowne upon his head, and added honour and majesty unto his life, Pfal. 21 2,3,4,5.

And the Reasons hereof are principally two.

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knowledge which we have of our owne wants, and according to the measure of that Love which we beare unto our selves. The greater our love is to our selves, the more active and importunate will our petitions be for such good things as we need: But God answers prayers according to his knowledge of us, and according to the Love which her beareth unto us. Now God knowes what things

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we want much better then we doe our felves, and he loves our fouls much better then we love them our felves, and therefore he gives us more and better things then our own prayers know how to ask of him. A little childe will beg none but rifles and meane things of his father, because he hath not understanding to looke higher, or to vahe things that are more excellent; but his father knowing better what is good for him, bestowes on him education, traines him unto learning and verme, that he may be fit to manage and enjoy that inheritance which he provides for him: fo, wee been not what to aske as we ought, Rem. 8. 26, and when we do know, our spirits are much straitned, we have but a finite & narrow love unto our felves. But Gods knowledge is infinite, and his love lis infine, and according unto these are the distributions of his mercy. Even the Apostle himselfe when he was in affliction, and buffetted by the messenger of Satan, and vexed with a thorn in his field, belought the Lord for nothing but that it might depart from him; but God had a farre better inswer in store to the Apostles prayer, and purpoled to do more for him then he defired, namely to give him a sufficiency of grace to support him, and to magnify his Brength in the infirmitie of his fervant, 2Cor. 12.9. When the Prophet had encouraged men to feek the Lord, and to turne unto him, and that upon this affurance, that he will not only heare petitions for mercy and forgivenesse, but will multiply to parden that is will pardon more somes then we can confesse (for with him there is not l

not only mercy, but Pleneous redemption, Pfal. 130. 7.) he turther strengthneth our faith and encourageth our obedience unto this duty, by the confideration of the thoughts of God, to wit, his thought of love, mercy, and peace towards us; Mythoughts are not your thoughts, neither are your wayes my man faith the Lord; for as the heavens are higher then the earth, fo are my manes higher then your wayes, and my thoughts then your thoughts. Efa. 55. 7.8.9. He can pardon beyond our peritions, because his thoughts of mercy towards us are beyond our apprehensions. See the like place ler. 29. 10, 11; 12.

5. 4.

fpect to the narrow compasse of our weak defire, but with respect to his owne honour, and to thede claration of his own greatnesse: for he promise to beare us that wee may glorific him. Pfalme 50. 11. Therefore he is pleased to exceed our petition. and to do for us abundantly above what we aske think, that our hearts may be more abundantly a larged, and our mouthes wide opened in rending honour unto him. When Perillus a favorite Alexander, begged of him a portion for his daugh ters, the King appointed that fifty Talents should be given unto him, & he answered that ten would be fufficient; the King replied that tenne wer enough for Perillus to ask, but not enough for & lexander to grant : So God is pleased many time to give more then we ask, that we may look upon it not only as an Act of mercy, but as an act of in God as well by his glory as by his mercy: So Mon

Πεείλλε τίνοΑν είλων αἰτήσαιίος περίπα
τοις δυγαζίοις,
ἐπέλαστ περταλαβοίς, ἀιπε
Τό φόσαι το ἐνακα ἐῦ) δέχα.
Εοὶ γι ἔψη λαΕῖν, ἐμοὶ δ΄
ἐχ ἰπανα δ΄
γα. Plutarch.
Αρομίιδρες.

did, when he prayeth for pardon unto Ifrael, left Gods Name should be blasphemed, Numb. 14.15, 16, 17. So Joshua did when Israel turned their backs before their enemies, what wilt thou do unto thy weat Name? Josh. 7.9. So Solomon in his prayer at he dedication of the Temple, Heare thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for that all the people of the earth may know thy Name, 1 Kings 8.42. So pavid in his for Ifrael, and for the performance of Gods promise to the seed of David, Do as thou bast faid, let it even be established, that thy Name may bee magnified for ever. 1 Chron. 17. 23, 24. So Afa, O Lard thou art our God, let not man prevail against 2,2 Chron. 14.1 1. So Jehofaphat, Art not thou God in heaven? and rulest not thou over all the kingdoms of the Meathen? and in thine hand is there not smer and might; so that none is able to withstand the? &c. 2 Chron. 20.6. So Hezekiah when he bread the blasphemies of Sennacherib before the Lord , O' Lord our God, Save us from his hard, that all the kingdomes of the earth may know that thou art the Lord, even thou onely: Ifa. 37.20. So the Church of God in the time of distresse, Help us O God of our salvation, for the glory of thy Name, and deliver ma purge away our sinnes for thy Names sake; wherefore should the Heathen say, where is their God? Pfal. 79. 9, 10. As every creature of God was made for his glory, Prov. 16. 4. Rom. 11. 36. fo every Attribure of God doth work and put forth it selfe for his glory. If he shew mercy, it is to shew the riches f bu glory, Rom. 9.23. Eph. 1.11,12. If he execute juftice.

justice, it is to make his power known, Rom. 9. 17.11. 2 Thef. 1. 9. When he putterh forth his pomer, and dorh terrible things, it is to make his Name known, 1/a. 64. 1, 2, 3. It he engage his truth, and make his promises Yea and Amen, it is for his om glory, and that his Name may be magnified in doing what he hath faid, 2 Cor. 1. 20. 2 Sam. 7. 25,26 Exod. 1.14,15. Exed. 12.41. Joh. 11.45. When foever therefore we pray unto God, and therein implore his mercy on us, his justice on his en mies, his truth to be fulfilled, his power, wiledom or any other Attribute to be manifested toward his people, the highest and most prevailing med um we can u'e, is the glory of his own Name. God ultimate end in working must needs be our from argument in praying, because therein it appears the we feek his interest in our petitions as well, and above our own.

Sed. 5.

This serveth first to encourage us unto prayer, because God doth not onely hear and answer prayers, which is a sufficient morive unto his servant to call upon him, O thou that hearest prayers, and thee shall all sies come, Psal. 65. 2. 66.20. 86.56.7. 102. 17. but because he oftentimes exceedeth the modesty, the ignorance, the fearfulnesse our Requests, by giving unto us more then we ask. When poore men make requests unto us, we usually answer them as the Ecoho doth the voyer, the answer cuts off halfe the petition. The Hypocrite in the Apostle (Jam. 2. 15, 16.) when to saw a brother or sister naked or destitute of daily food, would him he warmed or filled, but in the men

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mean time give him nathing that was needfull; and to did rather mock then answer their requests. We shall seldom finde amongst men Jaels cuttefie, Jude. 5.25. giving milk to those that ask water, except it be as hers was, wen adver, munus cum baan enrangling benefit, the betrer to introduce mischief: there are not many Nasmans among is, that when you beg of them one Talent, will force you to take two, 2 Kings 5.23, But Gods miwer to our prayers is like a multiplying glaffe, which renders the request much greater in the anfor then it was in the prayer. As when we cast a tone into the water, though it be but little in it lefe, yet the circles which come from it spread wider and wider till it fill the whole pond: To our petitions though very weak as they come from and craving but some one or other good thing, yet finding way to the fountain of life, and unearchable treasure of mercy which is in Christ, are usually answered with many and more spreading benefits. The Trumper exceedingly strengthneth the voyce which paffeth through it; it goes in #2 narrow paffage, and the voyce is but a filent breath as it comes from the mouth; but it goes wider, with a doubled and multiplyed vigour: Soour prayers usually go up narrow to God, but they come down with enlarged answers from him againe . As the root is but of one colour, when the flower which growerh out of it is beautified with variety.

Now this should be a great encouragement unto us to call upon God with sincerity of heart, be-

Seneca.

Spiritus nofter clariorem fonum redait cum illum Tyta; er longi canalis anguftia itractum pasentiore, novifimè exitu effundis. Seneca Epift. to8.

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cause he multiplyeth to pardon, because we know not the numbers of his falvation, Pfal. 71. 15. we cannot count the fumme of his thoughts towards us Pfal. 139.17,18. If there were any man fo wealthy, that it were all one with him to give pounds or pence, and who usually when he were asked filver, would give gold, every indigent and necessitious person would wait upon this man mercy. Now, it is as easie with God to give Ta lents as farthings, as easie to over answer prayer as to answer them at all. It is as eatie to the Sunne ofill a vafte Palace as a little closet with light as easie to the Ser to fill a channell as a bucke with water. He can farisfe mith goodneffe, and a (wer mith wonierfull and terrible things, Pfal. 65.4 5. Oh who would not make requests unto sucha God, whosenfull answer unto prayer is, Ben w to thee as thou will ? Matth. 15. 28. Nay, who are fwers us legond our own wils and thoughts, Ephel 3. 20. and measureth forth mercy by the greately of his own grace, and northe narrowneffe of ou defires. The * fiskell belonging to the fanctuary was as many learned men think, in weight double to the common shekell which was used in civill mat ters: To note unto us, that as God expects from us double the care in things belonging unto him above what wee use in the things of the work To he usually measureth back double unto usa gaine; good measure, pressed down, shaken togethe, and running over into our tosomes. When the man fick of the palfie was carried unto Christ to be healed, Christ did beyond the expectation of

* Hier in Ezek.
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Thefour. Waferus de menflur.
Heb Ji 1. Ca. 1.
Scct. 6-7. Bc2.
Ian Matt. 17:24.
Iun. in Gen. 23.
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hofe that brought him, for he not only cured him of his difease, but of his sinne, gave him not onely health of body, but peace of conscience; first, Be of med chear, thy sinnes be forgiven thee; and then, mife, take up thy bed, and go to thy house : Matth. o. 16. The Thief on the Croffe befought Christ to remember him, when he came into his kingdom, but Christ answers him farre beyond his petition, foring him that the fame very day he should be with him in Paradife, Luk. 23. 42, 43. The poore man at the gare of the Temple beg'd for nothing of teer and John but a small alms, but they gave him manswer to his request far more worth then any other alms could be, namely, fuch an alms as caufed him to find in need of alms no longer, restored him in the name of Christ unto found strength, that he walked, and leaped, and pra fed God: Act. 3.6. in like manner doth God answer the prayers of his people, not alwayes it may be in the kinde, and to the expresse will of him that asketh, but for the liner, and confequently more to his will then him-Mexpressed.

Secondly, This should encourage us in prayer to begge for an answer, not according to the defeat and narrownesse of our own lowe conceptions, but according to the sulnesse of Gods own abundant mercies. It would not please one of us if a beggar should ask of us gold, or jewels, silke, or dainties; wee would esteeme such a petitioner stiller of pride and impudence, then of want. But God delights to have his people begge great things of him, to implore the performance of exceeding erect

dum voluntatem, tamen ad u-dicatem. Nexto à Sa Atn à Sa Men accordant vum. Acrotatus apud Plutarch Laconic Apophibeg. Sett. 6.

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great and precious promises, 2 Pet. 1. 4. to pray for

a share in the unsearchable riches of Christ, to know things which passe knowledge, and to be silled not the sulfield of God, Ephes. 3.8, 18, 16. to ask things which eye bath not seen, nor eare heard, nor has entredinto the heart of man to conceive, 1 Cor. 2.9. to ask not as beggers onely for an Almes, but a children for an inheritance, Rom. 8. 15, 17, 23. Gal. 4.6, 7. not to ask some thing, or a few things, but in every thing to let our requests be made known auto God, Phil. 4. 6. because with Christ he giveth us freely all things, Rom. 8. 37, even all things of Great was well pleased with Anaxarchus the Philosopher when he desired an hundred talents of his and Treasurer. He doth well, faith he, in asking in pe and understands his friend aright, who hath one both able and willing to give him so great agit. God allows his children a spirituall and heaven not ly ambition to covet earnestly the test gifts, 1-Cor.13. bell 31. to aspire unto a kingdome, and accordings non to put up great and honourable requests und tob purchased, what great things God hath promise ther and proposed to us, and to regulate our proposed in more by the merits and riches of Christ, and by the in the greatnesse of Gods mercies, then by those appre refre henfions which we cannot but have of our own up and a

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Sed. 7.

worthineffe.

Now next from the particulars of the Text, best though many particular observations might be toly raised, yet I shall reduce them unto one general

rall,

all, which may comprehend the particulars; for unely, That whom God loves and pardons, up.
on them he powreth forth the benediction of his
race and spirit, as the dew of heaven to quicken
them unto an holy and fruitfull conversation. The
per generall promises nakedly set down before, I will
tale, I will love, are here surther amplified by anny excellent metaphors, and elegant figures, which are nine in number, multiplyed into so many particulars, partly because of the difficulty of the promise to be believed, which is therefore severally inculcated and represented: Partly because of the dejestednesse of the people under the variety of their former sufferings, who are therefore by his variety of mercies to be raised up and revived; and pertly to represent the perfection and com-plaintess of the bleffings intended, which should be refall sorts, and to all purposes; and the foun-tion of all the rest is this, that God promiseth to be as the dew unto I fract: For Ephraim having the cursed with much drouth and barrennesse; to when God blesseth him again, he promise the best unto him as dew is to the weary and thirsty ground, which so resresshesh it that the fruits bereof doe grow and flourish againe. Lillies, howers, trees, vines, corne are very apt (especially in such hot Countreys as Judea) without much pandwither away: fo would Ephraim have been quite confumed by the heavie wrath of God, if the should not with the supplies of his grace and boly spirit, and with his heavenly resreshments and

and loving countenance revive them againe.

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Pfal. 5 1.7.

Dew in the natural fignification of it, impor teth a comforting, refreshing, encouraging, and calling forth the fruits of the earth, as being of gentle infinuating vertue, which leafurely foaken into the ground; and in that sense is mentioned a bleffing, Gen. 28. 39. In the myficall and spirits all sense of it, it signifieth Christ, Pfal. 72.6. who by his holy word and heavenly grace dropping down and distilling upon the fouls of men , Deut. 31.7 Job 29. 22, 23. by his princely faveur and loving countenance, which is as a cloud of the latter rain Prou. 16.15. 19.12. by his heavenly righteoufness and most spirituall efficacy, Ifa. 26.19. 45.8. do fo quicken, vegitate and revive the hearts of me that they like dew from the womb of the morning a borne in great abundance unto him, as multitud of men, and believers use to be expressed in the Scripture by drops of dem, Pfal. 110. 3. Mich. In one word, That which dew is to the fields, go

From this metaphor then we learn,

of his people.

dens, vineyards, flowers, fruits of the earth, after hot and a scorching day, That the favour, won grace, loving countenance, & holy Spirit of Chi will be to the drooping and afflicted conscient

1. That we are naturally, dry, barren, fruitlest and utterly unable to do any good, to bring for any fruit unto God, like an heathy and parche land, subject to the scorching terrors of the wrat of God, and to his burning indignation. So Christ compares Jerusalem unto a dry withers

tree, fitted unto judgement, Luk.23.31. And hee affireth us that out of him we can do nothing, John 15.4.5. In us of our selves there dwelleth n. good thing, Rom.7.18. we are not of our selves as of our selves sufficient unto any thing. 2 Cor. 3.5. He is the Sun that healeth us, Mal.4.2 he the rain that disposeth us, Plal.72.6. he the root that deriveth life and nourishment upon us, Revel. 22.16. As naturall, so much more spirituall fruitsulnesse, hath its ultimate resolution into him, who alone is the father of the raine, and begetteth the drops of dem, Hos.2.21.22.10b.38.28.

2. That the grace of God is like den to the barten and parched hearts of men to make them fruitfull. And there are many things wherein the

proportion and refemblance stands.

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ving rain, neffe, doth men, are take the strain ord hrid

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First, None can give from God, It comes from above, it is of a celeficiall original, the nativity thereof is from the wombe of the morning. Are there any amongst the vanities of the Gentiles that can cause raine, or can the beavens give howres? Art not thou be O Lord our God? for thou bast made all these things, ler. 14.22. And the like wee may fay in a more trict and peculiar fente of regeneration, That it is a spirituall and beavenly birth; It is not of blood, nor of the will of the flesh, nor of se will of man, but of Cod. There is no concurrence or active affiftance of the flesh, or of any naturall abilities unto a birth which is meerely spirituall, lob. 1.13.lob.3 5,6. lam. 1.17, 18. Therefore Christ was pleased to go up into heaven, before he shed forth his holy Spirit in abun-Cce

6.8.

*Ita docet ur quod quifq;didicerit, non tantum cog nofcendo videat fed etiam volendo appetat, agendoque perficiat. Augde Grat. Ebrifiscap. 14.

Trahitur miris modisur velit abillo qui novir intus in ipfis kominum cord bus operari, non ut homines, quod fieri non poteft, nolentes credant, fed ut vo'é es ex nolentibus fiant, cont. 2. Epift. Pelag. lib 1. cap. 19.

Interna, occulta, mirabilis, in effabilis potefras, de grat.
Chrift.cap.14.
Occuloffima
efficaciffima
potectas cont.
2. Ep. Velag. Ü. 1
6. 20.
omnipotentif-

omnipotentisfima potestas, de corrept. &grat. cap. 14. Modo mirabili abundance on the Church, lob. 7.39. lob. 16.7. AH. 1.4.5. to teach us, fish, that our conversion and fandification comes from above, by a divine teaching, by a spirituall conviction, by a supernatus rall and omnipotent trastion, by an heavenly calling by the will of him who alone can give a will unto us. Novoice can be heard by those that are dead, but the voyce of the Sonne of man, 10h. 6.44.45. Job. 16.8,9,10,11. Heb. 3.1. Jam. 1,18. Plil 2.1; Iob. 5.25. Heb. 12.25. and withall to acquaint me whither the affections and conversations of men thus fanctified should tend, namely, unto heaven as every thing works towards its originall, and every part inclines unto the whole, Col. 2.1, 2, Phil. 2. o. With alluffon unto this meraphorof dem or raine, the holy Spirit is faid to be powred out upon the Churches, Al. 2.17 Til. 3.6. and the word of grace is frequently compared unto raine, As it is the feed, by which we are enabled to bee fruitfull, Math. 13. 19. fo it is the r ine which foftneth the beart, that it may be the better wrought upon by that seminall vertue, Esay 55. 10,11. Heb.6.7. whereas fale teachers are called clouds without mater, Iud.v. 12. I hey have no frudifying vertue in them. None can give grace but God: It is heavenly in its nature, therefore it is fo in its originall, It flayes not for man, Mic. 5,7. It depends not on the wills, concurrencies, preparations, or dispositions which arise out of us.

& ine ffabili agens, de pradeflinat. fanti, cap. 20. idque indeclinabiliter atque insuperabiliter de corrept. o grat.cap 12. Intus à patre audiunt arquisticunt, qui credunt de pradef. fanti.cap 8 vocatio Alta & secreta, Epiffs 107. Bernard. Sermon. Parv. Serm. 66.

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but it wholy preventeth as; we are made affive by it, but we are not a at all antecedently affive in

fitting or disposing our selves for it.

Secondly, It is the fruit of a e serene, cleare and miet beaven; for dew never falleth either in forshing or in tempestuous weather as Philosophers have observed. In like manner, the grace, avour and bleffings of God are the fruits of his reconciled affection rowards us : Upon the wicked he raineth forme and tempest, he showreh down on them the fury of his wrath, and shewes himselfe dark cloudy, gloomy, terrible unto them, Pfa. 11.6. 164.83.15.10b.20.23. Nab. 1.3.8. But unto those that feare his name he openeth a clear and a gracioscountenance, and being reconciled unto them. heddeth abroad his love into their hearts and his peace into their consciences, like Gedeons dew on the fleece and on the ground, as a speciallevidence ofhis grace; and therefore the Pfalmift compares the love and peace that is amongst brethren unto dew, Pfal. 133.3. which ever falleth from a calme. mene and quietskie.

Thirdly, It is abundant and innumerable, who can number the drops of dew on the ground, or the haires of little raine? (for so they are called in the original because of their smallesse and number, Deut. 32. 2.) so Husshai expedient the multitudes of all Israel, 2 Sam. 17.12. The will light upon him as the dew falleth upon the ground; And the multitudes of believers are said to be born unto Christ by his sending forth the bod of his strength, as dew from the wombe of the

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b Pediffequa non pravia voluntas, Aug. Epift. 106.gratia dei præveni dicimus homi. num voluntatcs, Epi. 107.ut velimus fine nobis operatur cum autem volumus, nobifcum coopera. tur. Aug. de grat. & lib. ar. bitr. cap. 7. c Ariftot Meteor olog lib. . cap. 10. Plinelib.z. cap. 60.1.18. 6ap. 29.

9.9.

morning Pfal. 110,3. 25 we find Historically we rified, Alls 2.41. Al. 5, 14.16. 48.67. Als 9.41. 42. AR. 19.20. Such is the grace and favour of Go unto his people after their conversion; unsearchable, ir cannot be comprehended, or measured, nor brought under any number or account, Pfal, 71 15. Pfal. 139. 17.18. Christ is compared unto Manna, hee was the bread that came down from heaven, 10h.6. 50, 51, and Manna came in might abundance, fo that there was enough for ever one to gather, Exod. 16.16. It had dew under it and den over it, as we may conjecture by compa ring Exod. 16. 14. with Num. 119. whereund the holy Ghost seemeth to allude when he speak of the hidden Manna, Rev. 2.17. (though the may likewise referreunto the pot of Manna which waskept in the Tabernacle, Exod. 16 32,33.Hd. 9.4 . As our life is faid to be bidwith Chrift, non hee is in Heaven, Col. 3.3.) By this dew coming along with Manna is intimated, That is mercies of God in Chrift, his daily mercin, (which are faid with allusion, I suppose, unn this Manna, to be renewed every morning, Lin 3 23.) and his hidden mercies, to wit, the inwit comforts of his grace and spirit, are all Innum rable and paft finding out. We may fay of his me. cies, as the Pfalmift of his Commandements, I ham foundan end of all perfection, but the le are excent ing broad, more then eye hath feen, or ear head or the heart it felf is able to comprehend, 1 Con. 29 Fourthly, It is filent, flow, infenfible, while it is

Lud. Capel. Spia cileg pag. 132.

falling you cannot fay, here it is : it deceives the

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eye, and is roo fubtle for that to fee it : it deceives the eare, and is too filent forthat to heare it: it deceives the face, and is too thin and spiritual! for that to feel it. You fee it when it is come. but you cannot observe how it comes. In this manner was God pleased to fill the world with the knowledge of his Gospell, and with the grace of his Spirit, by quiet, small, contemptible, and as it were, by intentible meanes: The kingdome of God came not with Observation, Luk. 17 20.21. that is, with any visible notable splendor, or externall pompe (as the lewes expeded the Mesiah to come) but it came with spirituall efficacy, and with internall power upon the consciences of men, and spread it felf over the world by the Ministry of a very few despised instruments; with respect unto which manner of working the spirit is compated unto winde, which we heare and feel, but know not whence it comes nor whither it goes John 3.8. The operations of grace are fecret, and filent upon the conscience; you shall finde mighty changes wrought, and shall not tell how they were wrought. The same man coming into the Church, one houre, a swine, adogge, a lion, and going out the next houre in all visible respects the same, but invisibly changed into a Lamb.

Fifthly, It is of a fost and benigne nature, which gently infinuatesh and worketh it selfe into the ground, and by degrees moisteneth and mollissiesh it, that it may be fitted unto the seed which is cast into it. In like manner the spirit, the grace, the word of God is of a searching, infinuating,

fofining qualitie; it finks into the heart, and works it felfe into the conscience and from thence makes way for it selfe into the whole man, minde, thoughts, affections, words, actions, fitting them all unto the holy seed that is put into them: as the earth being softned and mingled with the dew, is the more easily drawn up into those varieties of herbs and

fruites that are fed by it.

Sixthly, It is of a vegerating and quickning nature, it causeth things to grow and revive againe; therefore the Prophet cals it the dew of herbs Efey. 26-19 . which are thereby refreshed, and reco. ver life and beauty; even so the word and spirit of grace distilling upon the soule, as small raine upon tender berbs, and as showres on the graffe, cause it to live the life of God, and to bring forth the fruits of holinesse and obedience, Esay 59. 10, 11. Those parts of the world which are under either perpetuall frosts, or perpetuall scortchings, are barren and fruitlesse, the earth being clofed up, and the fap thereof dried away by such differencers. Such is the condition of a foule under wrath, that hath no apprehensions of God but in frost or fire; for who can stand before his cold? Pfal. 147.17. Who can dwell with everlasting bur. nings? Ffay 33.14. Feare contracteth and bindeth up the powers of the foule; it is the greatest indisposer of all other unto regular action. when the foule can apprehend God as leve, finde healing in his wings, and reviving in his ordnances, this love is of an opening and expansive quality, calling forth the heart unto duty, love mithin

as it were hastening to meet and close with love without; the love of obedience in us, with the love of favour and grace in God. I shut and barre my doore against an Enemy whom I feare, and look upon as armed to hurt me; but I open wide my doores, my bosome, unto a friend whom I love. and look upon as furnished with counsell, and comfort, & benefits to revive me. There is a kind of mutuall love between dem and the earth; dew loves the earth with a love of benefice see, doing it good, and earth loves dew with a love of concupiscence, earnestly desiring it, and opening unto it. Such is the love between Christ and the soule when hee appeares as dew unto it. He vifites the foule with a love of mercy, reviving it, and the foule puts forth it felfe towards him in a love of duty earnefly overing as well to ferve asto enjoy him.

Lastly, it is of a refreshing and comforting nature, tempering the heat of those hotter Countries, and so causing the face of things to slourish with beauty and delight. So God promiseth to be unto his people in their troubles as a cloud of dew in the heat of harvest, Esay 18.4. The spirituall joy and heavenly comfort which the peace and grace of God ministreth to the consciences of believers, Rom. 15.13,5.1. Phil. 4.4.1 Pet. 1.8. is said to make the bones flourish like an herb, Esay 66.14. (As on the other side a broken spirit is said to dry up the bones, Prov. 17.22.) Their soule faith the Prophet, shall be as a watered garden, they shall forrow no more; I will surnettee mourning into

joy and will comfort them [1er. 31-12,13.

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By all which we should learne, first, as to bee fensible of our owne personall and spirituall drinesse barrennesse, emptinesse of fruit and peace. hard hearts, withered consciences, guilty spirits. under our own particular finnes: So in regard of the whole land to take notice of that tempest of wrath, which like an East winde out of the wilder. neffe dryeth up our fprings, and spoileth our treafures, as the Prophet complaines, Hof. 13.15.16. and to be humbled into penitent refolutions, as the Church here is. If God who was wont to be as der to our Nation, who made it heretofore like a Paradife, and a matered garden, be now as a Tempeft, 25 2 confuming fire unto it, turning things upfide down, burning up the Inhabitants of the Earth, causing our land to mourn, and our joy to wither, (as the Prophet Speaks, Icel 1.12.) this is anevident fign, that the Earth is defiled under the inhabitants thereof, Ifa. 24.4, 5. Therefore as our finnes have turned our dew into blood, fo our repentance must turn our blood into dew againe, If ever we look to have a happy peace, we must make it with God: Men can give peace onely to our lodies, our fields, our houses, our purses, (nor that neither without his over-ruling power and providence, who alone mannageth all the counfels and refolutions of men) but hee alone can give peace to our conferences by the affurance of his love, which is better then life. And if there should be peace in a Nation, made up onelyby humane prudence and correspondencies, without publike repentance, and through Reformation in Church, in

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State, in Families, in Persons, in judgement, in manners, it would be but like those short interims between the Egyptian plagues, Ewod. 8.15. 0.24. A respiting only, not a removing of our afflicti on, like the sbining of the Sunne on Sodom before the fire and brimftone fell upon it, Gen. 19. 12,24. Wee all cry and call for Peace, and while any thing is left would gladly pay dear, very dear to recover it againe. But there is no fure and lafling purchase of it, but by unfained Repentance and turning unto God; this is able to give peace in the midft of warre. In the midft of fforme and rempest Christ is sufficient security to the tossed hip, Matth. 8. 24, 27. This man is the peace even when the Assyrian is in the Land, Mic. s.s. Wheresimpenitency, even when we have recovered an outward peace, leaves us still in the midst of most potent Enemies, God, Christ, Angels, Scripture, Creatures, Conscience, Sinnes, Curses, all our Enemies. The Apostle tels us that Lusts warre painst the soule, I Pet. s. 14. There is a strong emphasis in the word, soule, which is more worth then all the world, nothing to bee taken in exchange for it. Matth. 16. 26. So long as we have our lusts unconquered, we are under the wofulleft warre in the world, which doth not spoyle us of our blood, our money our corne, our cattell, our houses our children, but of the salvation of Immortall foules. Time will repaire the ruines of other warres, but eternity it felf will not deliver that poor foule which is loft, and fallen in the Warres of luft.

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Therefore it you would have peace as a mercy get it from God, let it be a dem from Heaven upon your conversion unto him . A Kings favour is faid to be as demon the graffe, Prov. 9. 12. and as a cl. ud of the latter raine, Prov. 16. 15. And it would with all joyfulnessebe fo apprehenced, if by that meanes the bleffing of peace were bestowed upon thele diffressed Kingdomes. How much more comfortable would it be to have it as a gift from God unto a repenting Nation? For God can give peace in anger, as well as he doth warre. A thip at Sea may be diffressed by a calme, as well as broken by tempeft. The cattell which we meane to kill, we doe first preferre unto some fat pasture: And some times God gives over punishing, not in mercy but in fury; leaving men to goe on quietly in their owne hearts lufts, that they who are filthy may be filtby Still, Pfal. 81.12. Hof. 4.14.17. Efay 1. 4 Ezek.24.12.God was exceeding angry with Ifrail when hee gave them their hearts aesire, and fent them Quailes, Num. 1 1-32-33. Many men get their wills from Gods anger by murmuring, as other doe theirs from his mercy by prayer; but the there comes a curse along with it. Now there fore when our own fword doth devour us, when our Land is through the wrath of the Lord of hoafts fo darkened; that the people thereof are as fuel of the fire: no man sparing bis brother, every man eating the flesh of his owne arme (it is the fad charastor which the Propher gives of a Civill warre, 9.19,20.) Let us take heed of Gods complaint, In vaine have I smitten your Children, they receive

correction, Jer. 2.30. Let us make it our bufineffe to recover God. It is he that caufeth warres to cease in the earth, Pfal. 46.10. And it is he who powreth out upon men the firength of battell, and giveth them over to the spoylers, Esay 42. 24 25. A finfull Nation gaines nothing by any humane Treaties, policies, countels, contributions, till by repentance they secure their interest in God, and make him on their fide. God being prevailed with by Moses inbehalfe of Israel after the horrible provocation of the Golden Calfe, fends a meffage to them, I will fend an Angell before thee and will drive out the Canaanite, And presently it followes, when the people heard thefe evill tidings they mourned, Exed. 73.2,4. What were these evill tidings, To have an Angel to protect and lead them ? to have their enemies vanquished ? to have possession of a land flowing with milk and honey? was there my thing lamentable in all this? yes. To have all his and much more, and not to have God and his refence, was heavy tidings unto Gods people. And merefore Mofes never gave God over till he promiled them his own presence again with which he chose rather to stay in a wildernesse, then without it to goe into the land of Canaan, If thy presence goe met along, carry us not up hence, Exod. 22.12,14, 15.

Secondly, we should from hence learne, whatwer our spirituall wants are, to looke up to beaven for a supply of them. Neither gardens, nor woods, nor vineyards, nor fieldes, nor flowers, nor trees, for come, nor spices will flourish or revive with-

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Sect.II.

out the Dew and concurrence of heavenly grace. Christ alone is all in all unto his Church; though the instruments be earthly yet the vertue which give

successe unto them, comes from heaven.

1. The beauty of the Lillies, or as the Prophet David cals it the beauty of bolineffe ariseth from the Denos the morning, P[al. 110. 2. He is the ornamenr, the attire, the comelineffe of his Spouse. people to forget him, is for a mayd to forget her ornaments, or a spouse her attire, Jer. 2. 32. The perfect beauty of the Church, is that comelinesse of his which he communicates unto her, Ezek.16. 14. Of our selves we are wretched, miserable, poirt, naked; our gold, our riches, our white rayment, we must buy of him, Revel. 3. 18. He is the Lord on righteousnesse, whom therefore we are said to put in He hath made us Kings and Priefs unto our God, Rev. 5. 10. and being fuch he had provided beautifull Robes for us, as once he appoin ted for the Priefts, Exod. 28. 2. Revel. 4. 4. 6. II 7.9. This spirituall beauty of holinesse in Christ Church, is sometimes compared to the marriage ornaments of a Queen, Pfal. 45. 14. Revel. 18.78 Sometimes to the choyce flowers of a garden, Roses and Lillies, Cant. 2. 1. 2. Sometimes to 1 most glorious and goodly Structure, Rev. 21.11.22. Sometimes to the Thining forth of the Moone, and the brightnesse of the Sunne, Cant. 6.10. Revel 12.1 All the united excellences of the creatures are too low to adumbrate and figure the glories of the Church. 2. The root and flability of the Church is in and

VideGul.Stuc. convival.lib.2 cap.26.

Et que divisa beatos.
Efficient, colle-

from him ; he is the root of David , Revel. 5. 5. Except he dwell in us, we cannot be rooted nor grounded, Eph. 3. 17. All our frength and fuffici ency is from him , Phil. 4. 12. Eph. 6. 10. 1. Pet. 5. 10. The graft is supported by another root, and nor by its owne. This is the reason of the stability of the Church, because it is founded upon a Rock, Matth. 16.18. not upon Peter, a but upon him whom Peter confessed; upon the Apostles onely Doari. nally, but upon Christ personally, as the chiefe cor. ner stone elect and preciou, in whom who soever beleeveth shall not be confounded, or by failing in his confidence, be any wayes disapointed and put to shame, Epb. 2. 20, 21. 1 Pet. 2. 6. This is the difference between b the righteousnesse of Creation and the righteoufneffe of Redemtpion; the state of the world in Adam, and the state of the Church in Adam had his righteousnesse in his own keeping, and therefore when the power of hell fet upon him, he tell from his stedfastnesse; there was no promise given unto him that the gates of Hell should not prevaile against him, being of

Ασφαλής δμολογία Ιω έμπνευσθείς o Πετe⊕ παρ สบัรธิ พร หยุท-मार्डिय में Baθεον α πέθετο בס ה דונט בש-TE EXXXSTIAN 6 xúg1 @ . ώxo-Sounse. Ifid. Pelatint. lib. I. Epift 235. Vt adijiceretur Ecclesia super Petram quis fai ctus eft Petra Paulum audi dicentim, Petra autem erat chriftus , Aug . in Pfal. 60.

Super hanc Petram quam confessus es, super hanc Petram quam cognovisti dicens, Tu es, Christus Filius Dei vivì, ad sicabo Ecclesam meam. De verbis Dom. Serm. 13. Quid st super hane Petram? Super hane sidem. Super id quod distum est, Tu es Christus situs Dei. Tract. 10. in Epist. 1. loann. Felix sidei petra, Petri ore onsessatu es Christus situs Dei. Hilar, de Irin. I b. 2. Super hare confession Petram Ecclesia adiscatio est. lib. 6. Exì tautum tā respectatu est. lib. 6. Exì tautum tā respectatu est. lib. 6. Exì tautum tā respectatu est. lib. 6. Christos vid. Reynold. Conference with Hart. cap. 2 divis. 1. Caulaub, exercitat. ad Annal Eccles. 5. c. 12. & 13. Sixt. Senen. 1. 6. Annot. 68. 69. b Istam eratiam non habuit homo primus qua vellet nunquam este malus; sed sane habuit in qua si permanare villet nunquam malus estes sed deservit, & destrus este-Hac prima est gratia qua data est primo Adam. Sed hac potentior est in secund. Adam. Prima sit, ut habeat Homo justitiam si velit. Secunda sit etiam ut velit, contantum vel. t, tantoque araore ditigat, ut camis volumtatem contrava concupi sentem voluntate spiritus vincat, & c. Aug. de corrept. & grat. cap. 11. & 42.

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an earthly constitution he had corruptibility, mu tability, infirmity belonging unto him out of the principles of his being. But Christ the second Adam is the Lord from Heaven, over whom death hath no claime; nor power; and the righteoufneffe and stability of the Church is founded and hath its originall in him. The powers of darkneffe muft be able to evacuate the vertue of his Sacrifice. to stop Gods eares unto his intercession, to repell and keep back the supplies and influences of his spirit, to keep or recover profession against his ejectment; in one word to kill him againe, and to thrust him away from the right hand of the Majefty on high, before ever they can blow downe or overturne his Church. As Plate compared a man, fo may wee the Church, unto a tree inverted, with the root above and the branches below. And the root of this tree doth not only ferve to give life to the branches while they abide in it, but to hold them fast that none can be able to cut them off, lob. 10.28,29.

Sect. 12.

3, The growth and spreading abroad the branches of the Church, is from him whose name is the branch, Esay 11, 1. Zach. 3.8. Unto him are all the ends of the Earth given for a possession, and all the Kingdomes of the world are to be the Lords, and his Christs. In regard of his sirst dispensation towards Israel, Go is sirst born, so the Land of Canaan is peculiarly called Immanuels Land, Esay 8.8. But in regard of his latter dispensation, when he sent the rod of his statter dispensation, and went sorth Conquering and to conquer, and gave

commission to preach the Gospell unto every creature: So the whole world is now under the Gospell become Immanuels Land, and he is King all the Earth, Pfal. 47.7. King of Kings and Lord of Lords, Rev. 19.16. Gentiles come in to the light of his Church, and Kings to the brightnesse of her rising , and the Nation and Kingdome that will not ferve her Shall perifb, Gr. Efay 60. 2.12. Now every Countrey is Canaan, and every Chri-Mian Church the Ifrael of God, and every regenerate person borne in Sion, and every spirituall wor hippenthe Circumcifion; now Christ is crucified in Galatia, and a Paffenver eaten in Corinth, and Manua fed on in Pergamus, and an Altar fet up in Egypt, and Gentiles Sacrificed, and stones made children unto Abraham, and Temples unto God, See Joh. 4. 21. Mal. 1. 11. Zeph. 2. 11. Gal. 6.16. Efay 44. 5. Efay 14. 1. Zach.8. 27. Rom. 2.29. Pfal. 87. 4, 5. Phil. 2.2. Col. 2. 11. Gal. 2.1. 1 Cor. Revel. 2. 17. Efay 19.19, 21.22. Rom.15. 16. Luk. 2. 8. Eph 2.11. In Christs former difrefation the Church was only Nationall, amongst the leves, but in his latter dispensation, it is Occume. airall, and univerfall over all the world; a spreading tree, under the shadow of the branches whereof shall dwell the foule of every wing, Ezek. 17.

4. The Graces of the holy spirit wherewith the Church is annoynted, are * from him. He is the Olive tree which emptieth the golden oyle out of himselfe, Zach. 4. 12. Of his fulnesse we all receive grace for grace, Ioh. 1. 16. with the same spirit

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Origo fontium & fluminum mare, virtutum & feitetiarum Chriffus. Si quis callet ingentu, si quis nitet Eloquiu, si quis moribus placet, inde est, Bernard. in Cant. Scim. 12 fpirit are we anounted, animated by the same life, regenerated to the same nature, renewed unto the same image, reserved unto the same inheritance, dignified in some respect with the same Offices, made Priests to offer spiritual Sacrifices, and Kings to subdue spiritual enemies, and Prophets to receive teaching from God, and to have a duplicate of his law written in our hearts, 2 Cor. 1. 21. Joh. 14. 19. 1 Cor. 15. 48, 49. Rom. 8. 17. 1 Pet. 2

3. Revel. 1.6. Joh. 6.45 . Fer. 31.33.

5. The sweet perfume and scent or smell of Le banon, which ariseth out of holy duties, the grace which droppeth from the lips of his people, the spirituall incense which ariseth out of their prayers, the sweet savour of the Gospell which spreadeth it selfe abroad in the ministry of his and in the lives of his fervants, they have all their original in him, and from his heavenly dew. Of our felves, without him, as we are together stinking and unclean, Pfal-14 3. Prov.12. 5. fo we defile every holy thing which we meddle with, Hag. 2.12,14. Prov. 28.9. Efay 1.11.16. infomuch that God is faid, as it were, to stop his nose that he may not finell them, Amos 5.21. they are all of them as they come from us, gall and worm mood, and bitter clusters, Deut. 29.18.32,32. But when the spirit of Christ bloweth upon us, and his grace is poured into our hearts and lips, then the (pices flow out, Cant. 4.16. Then prayer goes up like incense and sweet odours, Revel. 5.8. then in stead of corrupt, rotten, contagious communicati on, our discourses tend to edifying, and minister grace

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mageskeúase,
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27. in Gen vid.
Lud. Capell.
Spi. cileg. pag.
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exercit. ccrem.
lib. s.p. 62.63.

grace to the hearers, Eph.4.29. then the Savour of the knowledge of Christ, manifested it selfe in the mounted and lives of his servants in every place

where they come, 2 Cor. 12.4.

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6. The shadow and refreshment, the refuge and helter of the Church against storme and tempeft, against raine and heat, against all trouble and persecution, is from him alone. He is the onely defence and covering that is over the Assemblies andglory of Sien, Ejay.4.5. The name of the Lord is a frong Tower, unto which the righteous flye and are safe, Prov. 18.10. So the Lord promiseth when his people should be exiles from his Temple, and scattered out of their own land, that hee would himselfe beea little Sanctuary unto them in the Countreys where they should come, Ezek. 11. 16. He is a dwelling place unto his Church inall conditions, Pfal. 90.1. 91.1,2, a frength to the needy, a refuge from the storme, a shaddow from the beat, an hiding place from the winde, a covert from the Tempest, a Chamber wherein to retire when indignation is kindled, Esay 25.4. 26.20. 32.2. Every History of Gods power, every Promise of his love, every Observation and experience of his providence, every comfort in his word, the knowledge which we have of his name by faith, and the knowledge which we have of it by expe. rience, are so many arguments to trust in him, and so many hiding places to flie unto him, against any trouble. PV bat time I am affraid I will truft in thee, . Pfa. 56.3. Why art thou cast down Omy foule ? fill trust in God, Pfal. 42.5, II. He bath delivered E ee

5. 14.

De Domo fua nemo extra hi debat aut in jus vocavi, quia domus tutllimum cuique Refugium atque receptaculum. Dei jus vocanden. P. leg. 18 & 1.1.

livered, he doth deliver, he will deliver, 2 Cor. 1.10. Many times the children of God are reduced to fuch extremities, that they have nothing to encourage themselves withall but their interest h bim : nothing to flye unto for hope but his Great name made known unto them by faith in his promifes, and by experience of his goodnesse, power and providence. This was Davids case at Zikla I Sam. 30.6. and Ifraels at the red Sea, Exed. IL 10,13. and Ionahs in the belly of the fift, Iona 4.7. and Pauls in the Shipwrack, Alls 27.20,31 God is never fo much glorified by the faith of his fervants, as when they can hold up their trul him against fight , and fence ; and when reason fait thou art undone, for all help failes thee, caffar fwer in faith, I am not undone, for he faid, I will never faile thee nor forfake thee.

7. The power which the Church hath to me up above her pressures, to outgrow her troubles, to revive after lopping, and harrowing, to make the of a affliction as a meanes to flourish againe, all this is from him. That in trouble we are not overwhelmed, but can say with the Apostle, as bajing, and behold we live; an chastened, and not killed; a forrowfull, yet alwayes rejoycing; as poore, yet making many rich; as baving nothing, and yet pesseng a

a Medicamenta quædam prius affligunt ut fanent, & ipfa collyria nifi fenfum videndi priùs 'claudant, prodesse non posfunt, Aug. qu.

in Matth. qu. 14. Quo terreri deberet, illo inforeereatur — contumeliam tenes caratian pignus, co.c. Sculticap. 42. Observat. in Matth. de muliere Syrophenissa. Plures efficimus quain metimus, Tertul. Apol. cap. ult. b ohiou in montimus, Tertul. Apol. cap. ult. b ohiou in montimus, inholounis agis arabicara in massa in montimus, inholounis agis arabicara in montimus, arabicara in montimus, co.c. Chryf. de Tribus pueria, Scr. 2. in Plat. 50.

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mis cies cies gaine, like the corne wich dies and is quickned againe, like the vine that is lopped and spreads againe, all this is from him who is the Resurted ion and the life, Ioh. 11.25. who was that grain of wheat which dying, and being cast into the ground, did bring forth much sruit, Ioh. 12.24. the branch which grew out of the rootes of Iesse, when that goodly samily was sunk so low as from David the King, unto Ieseph the Carpenter.

Laftly, as God is the Author of all these blesings unto his people, fo when he bestowes them he doth it in perfettion; the fruits which this dew produceth, are the fruits of Lebanon, the choycest and most excellent of any another. If hee plant a Vineyard, it shall be in a very fruitfull bill, and with the choycest plants, Esay 5.1,2. a noble Vine, right feed, ler. 2.21. When in any kinde of fraights wee have recourse to the Creature for apply, either wee find it like our Saviours figeme, without fruit, or like our Prophets vine, good as empty, the fruits thereof not worth be gathering, Hof. 10. 1. Grapes of gall and bitter thefers; full of vanity, windinesse, vexation, diappointment; friends faile either in their leve, or in their power; people cry Hofanna to day and Crucifige to morrow. Men of low degree are vinity, and men of high degree a lie. Counfels clash, or are puzzled with intricacies, and unhap by obstacles, like the wheels in Ezekiels Vision, that seeme hampered in one another. Armies like Raben unRable as waters, that flow now, and anon E ee 2

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anon ebbe, and finke away again. Treasures like the Mountaines out of which they were first digged. barren, and fruitlesse, better fuell to feed our sinnes. then water to quench our flames; matter of pre to the wicked, more then of belp to the miserable. In one word, take any creature-helps in the world and there will bee fomething, nay very much of defect in them. All being, but by Gods, is mined with not-being; and as every man, fo every creature else which is nothing but creature, is a Lier, like lobs brook, or friends which he compareth there unto, that vanisheth into nothing when there is most need of it, Iob. 6.17,21. A Lier, either by way of perfidiousnesse, which promiseth and the deceives; or byway of impotency, which under taketh and then miscarries. But when ever God promifeth and undertaketh to bleffe any man e any people, he carrieth on his work to perfection his bleffings are all milk and honey, dew and it. nesse, wine and oyle, the fruits of Lebanon, full of sweetnesse and maturity: He perfits that which be begins concerning his fervants, Pfal. 1388 Phil. 1.6. There doth not one thing faile of all the good he speakes concerning his people, they all and to paffe and not one faileth , Iofh. 23.14. The riche which are gotten by humane lufts and finfull refe lutions, doe come along with many and piercing forrowes, I Tim. 6. 10. but when God bleffetha man with riches, he takes away all the forrow from it, Prov. 10.22 The gifts of God are all of them like his works, very good, Gen. 1.31. and bring after a Sabbath, a rest, and peace into the soule with them. Thirdly

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Thirdly, We should from hence learne to shew forth the fruits of this heavenly dew, in those severall expressions which the Prophet her useth, drawn from the consideration of a garden, forrest, fruitfull field, heavenly Paradise, which is a similitude frequently used by the holy spirit, to note the beauty, sweetnesse, fruit, comfort, shelter, protection, which the Church of Christ affordeth to the members of it, Esay 35.1, 2. 58, 11. Cant. 4.12,6.16,2. as on the other side the wicked are compared unto a dry desert, and barren wildernesse, Esay 35.6,7. 41.18. Ier. 17.6. For these things as they are promises in regard of God, and so matter of comfort, so are they duties in regard of su, and so matter of obedience.

First, He promiseth, that his people shall grow as the Lillie, which is the most beautiful of all flowers, Mat. 6.28,29. That they shall be gloriously cloathed like a Kings daughter, with the garments of praise, and the spirt of holinesse, Esay 62.3. Set forth by various metaphors of broidred work, and fine linnen, and filk, and ornaments, and bracelets, and chaines, and jewels, and crownes, Ezek. 16.8,13.

And as it is his promife, so it ought to be our duty and endeavour to adorn the Gospel of Christ, to be in his garden as a Lilly, and not as a Nettle or bramble; to walk as becometh godlinesse; to let our light shine before men, that they may be wonne to admire the amiablenesse of the Lords Tabernacle, and glorisie God in the houre of their visitation; to be as lights in the midst of a crooked generation, Phil. 2. 15. or as Lillies amongst briars,

Tantum est stovis Lillii dignitas ut Homerus omnes stores vocaverit reseas. Iul. Pollux vid. Plin.lib.z I. cbap.I.

briars, Cant. 2.2. to make it appeare that spirituall wisedome causeth the face to fbine, Eccles. 8.1. That holine fe is indeed a most beautiful thing, which commendeth us to the eyes of God and Angels; a robe worne by Christ the King of Saints, and by which we are made like unto him who is the fairest of ten thousand and altogether lovely; wee should take heed of any thing whereby our hely profession may bee blemished, and the name of God defiled by our meanes : of fuch Levity, as is inconfistent with the Majesty of holiveste; of fuch morofity as is inconfistent with the meekneffe of holinesse; of such drooping as is inconsistent with the jey of holineffe ; of fuch stiffenesse and somrenesse as is inconsistent with the lenity of ho. linesse. In one word, we should labour by the innocency, purity, elegancy, fragrancy, fruitfulnelles by the winning ingenuity, the milde and humble condescention, the prindent infinuation, the meek quiet and gracefull managaing of an holy life, to show forth the praises of bim that bath called w. and to put to flence the ignorance of foolish men, who like Black-Moores despite beauty, like dogs bark at the thining of the Moone, and freak evil of the things they know not

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Secondly, He promifeth that his Church should cast foreb ber roots as Erbanan: Though she should be freed from the informity of it, an aprinesse to sade and wither, beautiful to day, and to morrow cast into the Oven. But the should have stability like the Ordan, which is one of the Brongest of trees, and

Plin lib 16.cap. 40. Theophraft. Hist. Plant. l. 3.

and least subject to purrefaction, and therefore the Church is compared to it, Ezek. 17.22,23. and the Temple is faid to be built of it,1 King . 6.15,16. To fignifie the strength and duration of the Church. mainst which the gates of Hell should not prevaile: (And we may by the way observe, that most of the things here mentioned by our Prophet, are also noted to have been in the Temple, or in the fervices thereof; Lillies, 1 Kings 7.19,22,26. Olive trees, 1 King. 6.23, 32, 33. Spices for incense, Weat and Oyle for meat Offerings, Wine fordrink Offerings.) God furnisheth his people with these suffings which may bee most properly dedicated unto him. Teaching us as often as we receive any gifts from God, prefently to inquire what relation they have to his Temple, how his name may be honoured, how his Church may be ferved, how his Colpel may be furthered, how his people may be edified and comforted by them, how all our enjoyments may be divided as spoiles unto Christ. The power of great men, Efay 60.3. the fwords of mighty men, I Sam. 18.17. 25. 28. Indg. 7. 18. the wisedome of learned men, 1 King. 3. 9.28. the cunning of Craftsmen, Exed. 28. 3. 31.6. the wealth of rich men, Elay 23.18. Prov. 3.9. Plal. 45.12. Efay.60.69. I Tim.6.17,18,19. Abraham gave of the spoiles to Melchisedec, Heb.7.4. and freel of all their wealth to the Tabernacle, Exod. 35. 21. and David and his people of their Treafire to the Temple, I Chron. 29.2.

And as it is bis promise, That the Church should thus take root, 2 King. 19.30. Ier.17.8. So wee should

The read of the state of the second of the s

* Pode Adquirendo rerum dominio l.7. \$ 13.
& Arborum
furtim cafarum, l 3. \$ 3.
Cod.de Res vindicatione, l. 11.

5. 17.

A g.Epiff.48.

should account it our duty, to be firme, stable, constant unmovable in the Truth, and in the work of the Lord, as an house built upon a rock. To stand fast and be rooted in the truth, that wee may hold the profession thereof without wavering, not being carried about with every winde of doctrine, but knowing whom and what we have believed, 1 Cor. 16. 12. Bph.4.14. Col. 2.7. Heb. 10.23. to fand fall and be rooted in the Love of God, that we may be streng threed with might in his service, and may with purpose of heart cleave unto him , being established by his grace, Eph. 3.17. Col. 1, 11. Heb. 12. 28. 13,9. * In the Civill Law, till a tree hath taken root, it doth not belong to the foile on whichit is planted. It is not enough to be in the Church. except like the Cedar of Lebanon, we cast forth our roots, and are so planted that we flourish in the Courts of our God, and bring fruit in our old age. P[al. 92.12,13,14.

Thirdly, He promised that the Church should spread forth her branches, and fill the earth, and grow into a great compasse and extent, and should send forth her boughs unto the Sea and her branche unto the River, Psa. 80.9, 10, 11. Dan. 2.35. That his Church should be a universall Church over the whole world; that as the whole world in regard of sinne lieth in mischiefe, 1 loh, 5.19. so the whole world should have Christ for its propitiation, through faith, 1 loh. 2.2. Totus in maligne propter zizania, Christus propitiatio propter Triticum. By one spirit we All are baptised into one Body, 1 Cor. 12.13. and that one Body made

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up of all the Churches of the Saints, 1 Cor. 14.33. even of all Nations, kindreds, people, tongues, Revel. 7.9. no difference of persons, neither Greek nor sew, neither Circumcission, nor Vncircumcission, Barbarian, southian, bond nor free: but Christ All, and in All, Col. 3.11. no difference of places: All that in every place call upon the name of Lord Jesus both theirs and ours, 1 Cor. 1.2. no difference of Times, Christ resterday, and to day, and the same for ever, Heb. 13.8.

And as this is his promise, so we should en-

deavour:

1. To grow our selves in knowledge and grace, to let our profiting appeare unto all men, to abound in the work of the Lord, to let our graces from the heart, like leven from the middle of the lump, spred abroad, and finde their way to all the parts and powers of soule and body, that the whole man may be filled with the fulnesse of God, and grow up unto the measure of the staure of the fulnesse of Christ, Eph. 4.
13.15, 16. Phil. 3.12, 13.2 Pet. 3.18. Heb. 6.1.

2. To labour and endeavour the growth and progresse of the Gospell in others. This is the nature of grace, to manifest it selfe, and by that meanes to allure and gather others to its own quality. It is set forth in Scripture by the names of light which shines abroad, of oyutment and persume which cannot be hid, of leaven, and salt, which deriveth its own nature and rellish upon a whole lump. Therefore the holy Ghost was given in Tongues, siery tongues, and a rushing winde, all which have a quality of selfe-manifestation, and notifying them
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selves unto others. There is an excellent place to this purpose in the Apostle, Eph.4.15,16. But speaking the truth in love, may grow up into him in all things which is the Head, even Christ. From whom the whole Body fisly joyned together and compasted by that which every joynt supplyeth, according to the effectuall working in the measure of every part, maketh encrease of the Body unto the edisting of it selfe in love: Where the Apostle sheweth the manner of spiritual increase in the mysticall Body of Christ by the proportion of the growth of

members in the naturall Body.

And firft, there must be a fellowship betweenthe Head and Members, which in the mysticall Body is here twofold, wie willing, and if it; Growing into him, and receiving from him. Looking in this work of growth, upon Christ; first, as the endof that growth unto which it drives; secondly, as the fountaine from whence it proceeds. That by growing we may have a more intimate and frong communion with him; by that vertue which we receive from him. So here are two necessarie requifites unto this duty of endeavouring the encrease of the Body; to have Christ for our end unto which wee work, and for our fountaine out of which we derive our ability of working. Every true member of Christ is intent and vigilent upon the interest and honour of Christ, and it belongs unto the honour of Christ to have a perfect body. The Church is bis fulneffe; he esteemes himselse maimed and incomplete, if that should be finally deficient in any thing requisite to the integrall perfection

Vid. Cameron. de Eccles.p.84. 85,86.

perfection of it; and hence it is that every true Christian puts forth the uttermost of his endeavours in his place to carry on the encrease of his Masters Body: As every true-hearted Souldier that loves his Generall, is exceeding desirous and to his power endeavours that every Company and Regiment under his Generalls command may bee in all the offices and members of it compleat. Againe, every member of Christ being unto him mited, doth from him receive of his fulnefle grace for grace, and fo worketh unto the fame ends as the head doth: And as the water which first rifeth out of the fountaine, doth not stand still there where it began, but goeth forward till it grow into a great River; fo those who are joyned unto Christ as a Fountaine, doe by reason of that vitall Communion which they have with the Fountain, carry on the growth of the whole Body; and the more vigorous the life of Christ is in any part, the more actively doth that part work towards the edification of the whole.

2. Here is further required a fellowship and mutuall Communion of the members of the Body within and amongst themselves: unto which is first presupposed the Organicall and harmonious Constitution and compacture of the Body into one, out of which ariseth the sorme and beauty, the strength and sirmnesse, the order and stresse that is in it unto those works that are proper to it, intimated in those two words omnasticution, and omnastical in those two words omnastical. It is a metaphor drawn from Carpenters and other Artisicers, who F ff 2

S.18.

Ti deputia is moneror sur Arit is surque Sira, Greg. Nazian.Orat.1 Nulla multitudinis potentia nifi confentientis, id est unum fentientis, Aug. de vera Relig. by feverall joynts do fo coaptate and fit the parts of their work unto one another, that being put together and fastned, there may one whole structure or body grow out of them; & in that body this accurate fitneffe & intimatenesse of the parts with one another, producethan excellent strength, a beautifull order, and a readie serviceablenesse of each part to the other, & of all to the whole. So Ierusalem is faid to be a City compacted within it felf, Pfa. 1 22.2. as the Ark (a Type of the Church) had the ribs and planks, and parts thereof fo closely fastned into one another, that no water might get in to drown it : And in the Tabernacle all the Curtains thereof were to be coupled tog ether into one another. Exal. 26.3. Christ is all for unitie, and joyning things into one, Two natures united in one person, two parties reconciled by one Mediator, Two people concorporated into one Church, one family, one father, one feed, one head, one faith, one hope, one love, one worship, one body, one spirit, one end and common falvation. Christianet, loves not, to be divided: This is a fundamentall requisite unto the growth of the Body, the preservation of its unity. The building must be fitly framed together, if you would have it grow into an holy Temple to the Lord, Epb.2.21. Col.2.19. when there was muft unity, there was greatest increase in the Church; when they were All of one accord, of one heart, and one soule, then the Lord added to the Church daily fuch as should be saved, Att. 2.46,47. They that caufe divisions and diffentions, doe not serve the Lord Tefus, and therefore they cannot but hinder the progreffe

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tas. -- Et tanto eam reperiet
ampliore, quanto amplius ibi
possessi amare
tossi concern,
"Aleg de Civ.
Deillis, c.s.

progresse of his Gospel, Rom, 1 6.17, 18. As in the naturall, to in the mestical body, solutio continui tendeth to the paining and grieving of that foirit by which the Body lives, Epb. 4.30,31. and by confequence hinders the growth of it. Our growth is by the Apostle distributed into growth in knowledge, and growth in grace, 2 Pet. 3.18. and divisions in the Church are of themselves great hinderances unto both thefe; unto knowledge, becanfe the most usuall breaches in the Church rife our of diversities of opinion publickly afferted and infifted on by the authors and followers of them. And though accidentally, where truth is embraced, it is held with more care, and fearched into with more accuratenesse, because of the errors that oppose it (as the fire is hottest in the coldest weather;) yet corrupt doctrine being of the nature of a weed, or canker, to spread, and eat further and further, it must needs consequently hinder the spreading, and in that kinde, the growth of knowledge. Nor doth it lesse hinder the prometh of grace; for while the people of God are all of one heart and of one way, then all their Communion runnes into this one designe of mumally edifying, comforting, supporting, encouraging one another in their holy faith; but when they are divided and broken into faction by different judgements, if there be not a greater abundance of humility, and spirituall wisedome, the spirits of men runne out into heates and passions, and into perverse disputes, and meer notinall contentions, which have ever beene diminutions unto

Non tulit Calius affentientem fed exclamavit, Dic aliquid contra ut Duo fimus, Senec.de Ira 3, lib.c. 8. unto the power of godlinesse; I Cor. 3. 3, 4. When there are schismes in the body, the members will not have care one of another, 1Cor. 12.25. Greatly therefore even for this one cause are the fad and dangerous divisions of these times to be lamented, when men make use of civill troubles to disturbe, yea, to teare asunder the unity of the Church, when they fet up as in the times of the Donatifts, Altar against Altar, and Church against Church, and make secessions from the common body, and then one from another, to the infinite content and advantage of the common Enemies of our Religion, and hazard of it. It were a bleffed thing if wee were in a condition capable of the Apostles exhortation, To speake all the same thing, to be perfectly joyned in the same minde and in the famt judgement, to be of one minde, and to live in peace, I Cor. 1.10. 2 Cor. 13.11. Butif that cannot be attained unto, let us yet all learn the Apostles other lesson, wherein wee are otherwise minded, to depend upon God for revealing his will unto us, and whereuniowe bave attained to walke by the same rule, to minde the same thing, to remember that every difference in opinion doth not. ought not to diffipate or diffolve the unity of Gods Church. Even in Corinth where the people were divided into feverall parties yet they continued one Church, 1 Cor. 11.18.

Vnitas interior & unanimitas ipfam cuoque multiplicitatem colligat & confiringit charitatis glutino, & vinculo pacis, Barnard, in Septuagesima Serm. 2,

5.19.

The body thus constituted, and compacted for the increase thereof.

1. Here are members severally distinct from one another; some principall, others ministeriall, all

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concurring differently unto fervice of the whole. If the heart should bee in the head, or the liver in the shoulder, if there should be any unnatural! diflocation of the vitall or nutritive parts, the body could not grow, but perish. The way for the church to prosper & florish, is for every member to keep in his own rank and order, to remember his own measure, to act in his owne sphere, to manage his particular condition and relations with spirimall wisedome and humility; the eye to doe the work of an eye, the hand of an hand. Say not as Abfolom, If I were a ludge, I would doe Instice, 2 Sam. 15.4. But confider what state God hath set thee in. and in that walke with God, & adorn the profession of the Gospel, Rom. 12.2. 1 Cor. 12.8. 11.29,30. 1 Cor. 10. 13, 14. Eph. 4.7. Remember Vzzah, it was good work he did, but because he did it out of order having no call, God fmote him for his error, 1 Sam. 6. 6, 7. There are excellent works which being done without the call of God, doe not edifie but disturbe the body, Rom. 10.15. Heb. 5.4. every man must walk in the Church as God hath di-Aributed and called, and every man must in the calling wherein bewas called, abide with God, I Cor. 7.17,20,24.

2. Here are joynts and ligaments so fastning these members together that each one may be serviceable to the increase of the whole, 1 Col. 2.19. There are bands which joyne the body to the bead, without which it can neither grow nor live, namely, the Spirit of Christ, and faith in him, 1 Cor. 6. 17. Rom. 8.9. Eph, 3.17. and there are Bands which joyne:

a' marta mártan 1951, a'Madia tal nudiza Jeippam nudiperos, autor kampadon, &c Plutarch. de Tranquillit.

Vt Ilus Palladium ex incendio eripiens dum ar deret Templum Minervæ, lumi nibus privatus eft, Plucarch. Paralel: joyne the parts of the Body unto one another: as namely, the same holy spirit, I Cor. 12.13. which Spirit of grace stirreth up every member to feek the growth and benefit of the whole, I Cor. 12. 25, 26. The same sincere love and truth which each member beareth unto all the rest, this is called abond of perfect neffe, Col. 2. 14. and the bond of peace, Eph. 4.3. Now love is a most communicative grace, it will plant, and water, and feed, and fpend it felfe for the good of the whole, it will deny it felfe

to serve the body (as Christ did,) Gal. 5.12. 3. Here is a measure belonging unto every part;

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fome are in one office, others in another, fome have one gift, others another, and all this for the perfecting of the Saints, Eph.4.11,12. 1 Cor. 12.4,11. one is able to Teach, another to Comfort, a third to Convince, a fourth to Exhort, a fifth to Counfell, and every one of thefe are to be directed up. to the edification and growth of the whole, Rom, 12.3,8. Eph.4.7. The Apostle faith, that we are fellow Citizens with the Saints, Eph. 2.19. Nowas amongst fellow Citizens there useth to be an intercourse of mutuall negotiation, one man hath one Commodity, and another another, and these they usually bartar withall: So amongst the Saints one man is eminent in one grace, another in another, and according to their mutuall indigencies or abilities, they doe interchangeably minister to one another towards the growth of the whole. And this is that which is here further requifite to the encrease of the Body, called 4. Emporais. The supply of service and the supply

Vid. Ariftot. Ethic.1.5.c.8.

of nour shment which one part affords unto another, and so to the whole. This is principally from the Head to the members, called by the Apostle, The supply of the Spirit of Jefus Christ, Phil, 1. 14. Of whose fulnesse wee receive grace for grace, Joh. 1. 16. into whose image we are trans. formed from glory to glory, 2 Cor. 2. 18. but it is proportionably between the members amongst themlelves; for as severall particular ingredients make up one cordiall, and severall instruments concurre to the perfecting of one similarous, or confummate work, and the beauty of every thing arifeth out of the varietie, and order, and mutuall ferviceablenesse that the parts thereof have unto one mother: So is it in the Church too, which Christ bath fo tempered together, that they might all hand mutually in need of one another. Therefore we finde the Saints in Scripture communicating to one another their experiences, temprations, deliverances, comforts, for their mutualledification, Pfal. 24.2,6. Jeb. 1.41,45. 106.4.29. 2 Cor.1.4, 6. Phil. 1.12, 13, 14. Col. 2.1, 2. And Gods dealings with Saints in particular are therefore registred in the Scripture, both that we might learn that way of building up one another, and that by their eximp'es we might support our faith, and through patience and experience of the Scripture have hope, because what hath been done unto one, is in the like condition applicable unto everie other 1am. 5. 10, 11, 17. Rem. 15.4. 1. Cor. 10,6. Heb. 12. 5.

5. After all this there is tripyla, an effectual Ggg working

Specialiter pronunciata gene raliter f. punt. Cum Deus Ifraclitas admonet difciplina vel objurgat, utió, ad omnes babet. Tertul, ac Spectac. cap. 2. working, a vis magned, or a vis module, a faculty to forme, and to concoct the matter, which hath been subministred, unto life and nourishment: which is the work of faith, and of the Spirit of Christ, whereby the soule of a Believer, being sensible of want, desirous of supply, and pressing sorward unto persection, doth sweetly close with whatsoever the measure of any other part hath communicated unto it, conversing it into growth and nourishment to it selfe, which the Apostle calls the mixing of the word with faith, Hebr. 4.2. Now

Sell. 20.

Fourthly, He promiseth, that the beauty of his Church shall be as the Olive tree; that as she should have the glory of the Lilly, the strength and extenfion of the Cedar, so this spreading should not be a vain oftentation, but should have joyned with it the flourishing and fruitfulnesse of the Oliver Now the honour of the Olive tree standeth in two things; Perpetuall greenneffe, and most profitable fruit, which serveth both for light to cause the Lamp to burn, Exod. 27. 20. and for nourifhment to be eaten, Levit. 6. 15, 16. in the one respect it is an embleme of peace, it maketh the face thine, Pfali 104.15. and in the other it is an embleme of grace, and spirituall gifts, 1 706.2.20. These are the two most excellent benefits which God promiseth un to his people. He will speak peace unto them, Pfal. 85.8. Ifa. 32.17. and be will give them grace and glory, Pfal. 84.11.

And as he promiseth, so should we practice these things, and learne to beautifie the Gospel of

Chrift,

Christ, first, with our good works, as the fruits of his grace, Job. 1 5.8. Secondly, with our Spirituall joy and comfort, as the fruits of his peace; That others feeing the light and shining forth of a serene, calm, and peaceable conscience in our conversation. may thereby be brought in love with the wayes of God. These two do mutually cherish and increase one another. The more conscience we make of fruitfulnesse, the more way do we make for peace; when the waters of lust are funk, the Dove will quickly bring an Olive branch in: and the more the peace of God rules in the heart, the more will it strengthen the conscience and care of obedience, out of these considerations: first, out of thankfulnesse for so great a bleffing : secondly, out of fear to forfeit it : thirdly, out of wisdome to improve and encrease ir.

Fifthly, He promiseth that his Church shall be as the smell of Lebanon, and that the sent of it shall be as the wine of Lebanon, as elsewhere we sinde her compared to a garden of spices, Cant. 4. 12, 14. shee shall be filled with the sweet savour of the Gospel of Christ. Thanks be unto God, (saith the Apostle) which alwayes causeth us to triumph in Christ, and maketh manifest the survey of his knowledge by us in every place, for me are unto God a sweet savour of Christ, 2 Con. 2. 14, 13, where there are two Metaphors, one of a sweet symment, the other of a triumph. The Name of Christ is compared to an simment, Cant. 1: 3 and preaching of the Gospel, which is making minisest the savour of this oyntiment; is called the bearing of Christs

Sell. 21.
"Estat in damples of the outples outless of the outples outless of the outpless of the outpless of the outpless outless outl

Ggg 3

Name

Convivia, Ludi-Pocula crebro, nyuenta,
coona, ferta
parentur, Lucret. lib. 4.
Aderant ungnenta, corona,
intended m'ur
oderes, Cic.
Tufe qu. 1.5,
vid. Athenaeu n,l. 15. 6 11,
12.

12.13.3

Comica the

thingree ab

weitere fel.

19 10 113

1 4 1 1

Sugaria, is.

and hour

Name, Ad. 9.15. Now, this fweet favour is annexed unto a Triumphall folemnity, because in all times of publick joy, they were wont to anoint themselves with sweet oyl, which is therefore called, Olum latitie, the oyl of gladnesse, Pfal. 45.7. 8. 1/a.61.3. (For in times of mourning they did abitaine from sweet owntments, 2 Sam. 14.2. Dan. 10.2,3.) The Gospel therefore being a message of great joy, Luk. 2. 10. a leading of captivity captive, and t'e meanes whereby Christ rideth forth gloriously conquering and to conquer, Pfal. 45.3,4. Pfal. 110.2. Revel. 6.2. therefore they who brought these good tydings, are said to be as a freet favour, whose lips drop firest fmelling myrrhe, Canta 5.13. and whose Doctrine is compared to the powders of the Merchant, Cant. 3. 6. and the time of the Gospel is called an accepted time, a day of falvation, 2 Corinth, 6. 2 that is, a time of fingu lar joy and folemnity, a continual Easter, or feftivall, 1 Cor. 5.7, 8. and herewithall he promifeth likewife, That his people should offer up spiritual incense and services unto him in prayers, thankigivings, almes and good workes, Ezel 20.41.

And as he promiseth, sowe should practice these things; our care should be to let our lips and lives breathe forth nothing but grace and edification, Col. 4. 6. To be frequent in the spiritual Sacrifices of prayer, thanksgiving and good works, which may be as an odeur of a sweet savour in the nostrils of God, Phil.4.18. Revel. 8. 4. To labour to leave behinde us a good name; not out of vaine-

glory

glory, or an empty ambitious affectation of honour, but out of the conscience of an holy life, which makes the name smell bester then sweet oinsment, Eccles. 7.1.

Sixthly, He promiseth, That they who dwell under his shadow shall returne: Which words admit of a double sense, and so inferre a double promise and a double duty: first, we may by an Hysteron Proteron understand the words thus, when Israel have repented and are brought home to God again, they shall then have security, defence, protection, testreshment under the comforts of his grace against all the violence of temptation, as a spreading tree doth afford a sweet shado unto the weary Israelles; and shelter him from the injuries of the heat; sub 7.2. Isa. 4. 6. Mich. 4. 4. Zach. 3. 10. Whereby is signified the secure, quiet, and comfortable condition of Gods people under the protection of his providence, and promises.

And as he promifeth such a condition, so should we in all troubles not trust in an arme of steps, or betake our selves to meen humane wise-dome, and carnall counsels, which are too, thione shelters against Gods displeasure, or the Enemies of the Church: But we must ship unto him to hide us, we must finde spirituall refreshment in his ordinances, promises and providence, get his wing to cover us, and his presence to be a little sanduary unto us, and the joy of the Lord to be our strength; Psal. 57. 2. Psal. 91.4. 1sa. 26. 20. Nehem. 8.10. When the Lord cometh out of his place

Sett. 22.

place to punish the inhabitants of the land for their iniquity; when flood, and fire, forme and tempest, the fury of anger, the strength of bartell, are powred out upon a people; when a destroying Angel is lent abroad with a Commission on to kill and flay, Ezek. 9. 5, 6. when death the King of Terrours, rideth up and down in triumph, firipping men of treasures, lands, friends, honours, pleafures, making them an house in darkness, where Mafter and Servant, Princes and Prisoners are all alike to have then an Ark with Noah, a Zoar with Lot, a Gofhen in Egypt, to have one arme of this Otivetree foread over us, to have one promise out of Gods word, one fentence from the mouth of Chirift promitting Paradife unto us is infinitely of more value to a languishing spirit, then all the Diadems of the earth, or the peculiar treasure of Princes.

2. If we take the words in the order as they lye Then the mercy here promifed is, that when God shall restore and repaire his Church, they who dwell under the comforts of it, should return and be converted to the knowledge and obedience which should be there raught them: when the branch of the Lord is beautifull and glorious, and the fruit of the earth excellent and comely, then he that remaineth in lernfulem fiall be called boly, 1fa.4.2,3. then every veffell in Judab and Jerufalem (hall be inscribed, Holineffe unto the Lord: Zach. 14. 20,21. then the beart of the rash shall understand knowledge, and the tongue of the flummerers shall speak plainly. 164.32.2,7,4.

tau m

And this should bee the endeavour of every one who liverh under the shade of this tree, under the puritie of Gods Ordinances, under the pious government, and conflictation of such a Church or amily as is here described (especially in such times when on the one fide the world is fo much loofned, and estranged from us; and on the other lide Reformation in the Church is so much defired to convert and turn unto the Lord. Allendezvours of Reformation in a Church are miserably defective, when they come short of this end (which is the ultimate reason of them all) namely, the repentance, and conversion of those that dwell mder the shadow of it. When God promiseth to elve unto his Church the glory of Lebanon, and the excellency of Carmel and Sharan , the confequence of this beauty and Reformation in the Church is. The oyes of the blinde shall be opened the cares of the leafe hall be unflopped, the lame shall leap, the damb hall fing, the parched ground shall be a poole, the thirfie land (prings of water. Ifa. 25,2,7. The Woolf. the Leapard the Lion the Beare, the Afpe, the Cocamice, shall be so turned from the siercenesse and malignity of their natures, that they shall not burt for defirey in all the hely Mountain, but a little childe Mabl lead them all: Ifa. 11.6,9. It is a great happiseffe and advantage to live under the shade of a godly goverment; many men have reason to blesse God all their dayes, that they were in their childhood trained up in such a Schoole where Picty was taught them as well as Learning, where they had meanes as well of Conversion, as of Institution; That

That they lived in fuch a Panish where the Mafte of it was of Joshuahs minde, I and my bouse will serve the Lord: John 24.15 Salvation comes to a whole hode when the governor thereof is converted: Dakingigi Aff. 16.23,34. I thall nevenlook upon a Church as Reformed to purpose, till I finde Referi mation work conversion, till piety and charity, and juffice, and mercy, and truth, and humility, and gentlenelle, and goodnefle, and kindnes, and meek neffe, and fingleneffe of heart, and zeal for godlines, and murnall edification, and the life and power of Religion are more confpicuous, then before When the very head-flone was brought forth , and the last work in the building of the Temple was finished, yet the people must then cry, Grace, grace unto it: Zach. 4. 7. intimating that Reformation is never indeed confummate till the blefing of God make it effectuall unto those west forwisch it was by him appointed. Church Reformation should be like Pauls Epiftles, which alwayes close in deties et bedience. I. Man o guard hand selville

Sta. 23.

Semina non nificorrupta & diffoluta facundus furgunt.
omnia percundus fervantur, omnia de inter tu
reformantur.
Tertul. Apol.
cap. 48.

Seventhly, he promifeth, That they shall review as the corne, and grow as the vine: in which two expressions are set forth two excellent and wholsome consequents of Affission. 1. The Corne, though it die first, and suffer much from frost, hail, snow, rempest, yet when the Spring comes, it revives and breaks through it all, so God promises to his Church in the saddest condition, a Reviving againe, and that it shall be brought forth into the Light, Ezek. 37. 12. Mic. 7.9.

2. The Vine when it is pruned and lopped, will not

15

And as he promifeth these things, so we should been to turn these promises into proper and into resists 1, when we seem in our own eyes cast out of Gods sight, yet we must not cast him out of our sight, but as long in the Whales belly, and a Daniel, in Babylon, pray towards his holy Tember still. The woman of Canass would not bee thust of with a seeming rejection, nor utterly defond under a grievous Tentation, but by a singular simes and spiritual signature difference matter of agament in that which looked like a denial, Math. 13.27. Sope and Fullers Earth at the first putting on, seeme to staine and to soule cloaths, when the see and end is to purise them. And Gods frowns and delayes may seeme to be the denials of prayer, then haply his end is to make the granting of

Nemo agonis prælide fuggil. laveritquod ho mines violentiæ objecter. Injuriz: um actiones extra fludium: Sedquantum'livores illi, & cruores & vibices negotiantur intendit ; coronas scilicet, & gloriam, & dotem, Privilegia publica , ftipendia civica, imagines, faruas,& qualem potest præ flare fecu-

to de fama aternitatem, de memoria Resurractionem. Pycres ipse non queritur, dofre le non vult scorona premit vulnera, palma sanguinem obscurar. 5 plus victoriarum di quam in juriarum. Hune tu læsum existimabis quem vides læsum? Tertul, Scorpi ta cap. 6. Vid. Chrysost. Ser. 38 in Gen. 16.3.

H hh

them the more comfortable. Therefore in all troubles we must not give over looking towards God, but say with 106, though be say me, I will trust in him.

And after all officions we must learn to express the fruit of them, to come out of them Refined as filver out of the fire : to have thereby our faith strengthned, our hope confirmed, our love inflamed, our fruit and obedience encreased, our fine tsken away, and our iniquities purged, Efay 27.0. Tobee Chastened and taught, Pfal. 84.12. to bee chaffned and converted, ler. 38.18.1f we have runne away from our duties, and been cast into Whales belly for it, when we are delivered, let us be fure to look better to our resolutions afterwards: after all that is come upon us for our finnes, take beed of breaking his Commandements again, Ezra 9.12.14. As Tobs riches after his , fo we should endeavour that our graces after our al flictions may be doubled upon us, and that the few of our holy example, may like spices bruised, or the grapes of Lebanon crushed in the Wine-press give a more fragrant smell in the nostrils of God and man, as the smell of a field which the Lord hatb bleffed.

0.24

Lastly, he promiseth that all these should be fruits of Lebanon, of the best and perfectest kinde. There are many evidences of the goodnesse of God even in the lives of Pagan men; we read of Abimelecus sorbearance to sinne against God Gom. 26.4,6 and of his and Ephrons singular kindnesse to Abraham, Gen. 20.14, 15. Gen. 23.10, 11,15.

No argument more common then this of the vermes, the temperance, prudence, justice, mercy, patience, fidelity, friendships, affability, magnanihiry of many heathen men: infommen that fome have prefumed fo farre as to make them extenpuo * meritorious, or dispositive to falvation. But all these are but wild grapes, bitter clusters, the fruits of an empty Vine, not worth the gathering in order to falvation: But the graces which God bestoweth upon his Church, are of a more spirituall and perfect nature, proceeding from faith in Christ, from love of God, from a conscience cleanhed from dead works, from an intention to glerifie God, and adorne the Gospel, from a new mature and from the frist of Christ, conforming his fervants unto himfelf. They are not grapes of Sodom. but grapes of Lebanon.

And as hee thus bleffeth us, in the like manner hould we ferve him not offer unto him the refufe, the balt, and blind, and maimed, for Sacrifice, not give unto him of that which coft us nothing, but goe to Lebanon for all our Sacrifices veover corneftly the best gifts, presse forward and labour to perfest holineffe in the feare of God. Give unto him our Lillies, the beauties of our minority; and our Cedars, the strength of our youth; and our olives, and grapes, and corn, and wine; whatever gifts hee hath bestowed on us, use them unto his Service and honour againe: nor content our felves with the forme of godlinesse, with the morality of vertues, with the outfide of duties, with the feeds and beginnings of holineffe, (he hath none, who thinks Hhh2

Vide Vegam. de fu ftir. lib.6. cap. 18.19. 20. Andrad.Ortho dox, Explicat. let. Maldongt. in lohan. 5.6. Sixt. Senenf. bibliothec. 1.6. annot.51.colli. um de Anima. bus Paganal. 1. cap. II. & 20. Bann in ferun. dam fecundæ qu. 2, art. 8. Greg. Valent. To. 3. difput. T. Qu. 2. pund.3. & 4. Erafm. Prefit in Qu. Tufc.Clc.Aug. contra Iulian, Pelag. 1. 4 c.3.

Reprobapecunia nonliberat folventem, 1.14 6 1. P. de Pignorariria actionc-

a Leg. 2. P. ad Leg. Aquil. Se. nec.debenefic. lib.7.cap.19.

b Vide Aug. de

Civit-dei liber. cap. 19. & lib. 19.cap.4.&cap. 35 Retrad l.t.

hoe bath enough) but firive who fhall out runne one another unto Chrift, as Peter and John did towards his Sepulcher. It was an high pitch which Mofas zimed at, when he faid, I befeech thee fbe me thy glery, Exact 331 18. Nothing would fatisfie him but fuloeffe and fatiety it felfe. Be fure that all your graces come from Sion, and from Lebs. nes, that they grow in Immanuels Land; till Chris own them, God will not accept them. Morall vertues, and outward duties, grapes of Sodom, may commendus unto men a nothing but inward, foirituall, and rooted graces, the grapes of Lebanon, will commend us unto God. To do only the outward works of eduty without the inward principle. is at best but to make our selves like those min Beafts, Elephans and Camels in the Civill Law. operam prefant, natura fera of, which though they doe the work of nime beaks, yet have the nature of wilde does to Morall vertue without foiring all piety doth not commend any man unto God: forwe are not accepted unto him, but in Chrift. and we are not in Christ but by the holy Spirit."

cape d. de Trin lib. 14.cap T. de nup. & concupif, lib. 1.c. 2. contra Iulian Pelag. 14.ca Ad Simplician. .. qu. z.contra z. Ep. Peleg lib : cap. de fide & operibus, c, 7, Epift, 10f. 10; 120 Profper, contra collat. c. 13. Greg. Arimin, 1, dift. 1, q. 3, arr, 2,

CHT 162

ò i.



THE

SIXTH SERMON

HOSE A Chap. 14.ver.8.

Ephraim Shall fay, what have I to doe any with Idols ? I have heard him, and observed him I am like a green firre-tree , from me is thy fruit found.

He Conversion of Ifrael unto God in their trouble, was accompanied with a Petition and a Covenant. A Petition imploring mercy and grace from God, and a Covenant promiting

thanksgivings and obedience unto him. And God is pleased in his Answer to have a distinct respect untoboth these; for whereas they petition first for pardon, that God would take away all iniquity, he promiseth to heale their backslidings and to love them freely; and whereas they pray for blefings, receive us into favour, doe us good, God likewise maketh promises of that in great variety, expressed by the severall metaphors of fertility, answering

to the name and bleffings promifed formerly unt?

Ephrain. And all this we have handled out of the

four preceding verses.

Now in this 8th verse, God is pleased not only graciously to accept, but further to put to his feale, and to confirme the Covenant which they make, promising that by the affistance of his soirit they should bee enabled to doe what they had undertaken. This is the greatest ground of confidence that wee can have to binde our felves in holy Covenants unto God, even the promise of his ftrength and affiftance enabling us to keep Covenant with him. Therefore when Davidhad faid. I have sworne and will performe it, that I will keepe thy righteous ludgements, it followes a little after, Accept I befeech thee the free-will offerings of my mouth O Lord, and teach me thy judgements, Pfal. 119.106,108. David was confident that God would not onely accept his Covenant, but teach him how to keep it, and that made him the more confident to binde himselfe by it.

In the Originall, the words are onely thus, Ephraim, what have I to doe any more with Idols? which therefore some would have to be the words of God spoken unto Ephraim. But there is nothing more usuall in Scripture then an ellipss of the verb; and we finde this very verb omitted, and yet necessary to be supplyed, Flay 5.9. and in this place the Chaldee paraphrast, and from him the best interpreters, with our Translators, have supplyed it thus, Ephraim shall say: and so it is Gods consirmation of the promise which penitent Ephraim had

Solom. Glassius Grammat. Sacr. pag, 386.

made.

made, and his undertaking for him, that he should indeed be enabled to performe his Cover-

What have I to doe any more with Idols? It is Interrogatio cum Indignatione, an Interrogation not onely importing a negative, I will not any more have to doe with them, but also a vehement detestion of them, and indignation against them, as that of David to Abisbai, a Sam. 16.10. and that of Elisha to Ieberam, a Reg. 3, 13, and that of

the Devill to Christ, Matth. 8. 29.

with Idols.] The Originall word fignifieth likewife forrows and griefe of minde, a fit word to expresse their sinne and repentance. What have we to doe with these Idols and sorrows any more? They can produce no good, they can heare no prayers, they can work no deliverance, they can ring nothing but evill and anguish to us, and therefore we will not follow or seek unto them any more. Here then is a solemne detestation as of all their other sinnes, so of that especially which had most dishonoured God, most wounded their own consciences, and procured most forrow unto themselves, with Gods consirmation of it.

Then next, follow severall promises of speciall mercies: 1. Of hearing and answering their prayers, thave heard or answered him, or as others render it, I will heare him. 2. Of fatherly care and providence over them. I have observed him, or fixed mine eyes upon him. I have strictly considered his condition, that I might proportion my mercies

thereunto.

Gloff. Rhetori. Sacra. Tract. 2. eap. 5. thereunto. It is a symbole, first, of vigilant care and most intent and follicitous inspection and providence. The eye of the Lord is upon them the fearabing, upon them that hope in his mercy, to deliver their foule from death, and to keep them alive in femine, Ffd. 18.18,19. Secondly, of direction and countell, I will instruct thee, and teach thee in the was that phou fealt goe, I will guide or counsell the wish mine eye, Pfal. 22.8. Thirdly, of bonour and exaltation : He wishdrawerb not his eyes from the righteous, but with King ; are they on the throne (year he dorh establish them for ever, and they are exalted lob 36.7. Lastly, it is an expression of bearing prayers; God is faid to have his eye open unto the fam plication of bis fervants to hearken unto them in all that they call upon him for, I King. 8.52. and the eyes of the Lord are upon the righteous, and bit care open unto their cry, Pfal. 34.15. The Church had before professed her felfe to bee an Orphan, that flood in need of tuition and protection : and here God promifeth to cast his eye, and to place his affection upon her, to look to her, to be her Tal tor and guardian, to govern her with his speciall providence and wisedome, to take notice of her wants, and supply them; to take notice of her desires and fulfill them; to take notice of her condition, and accordingly in all respects to provide for her. 3. Of refresbment from the heat and violence of temptations or any kinde of afflictions, by the Metaphor of a firre tree which being ever green, and easting forth a large shade, doth afford much comfort and reviving to the weary

sary travellour, 4. Because the fire tree though omfortable in regard of the hade, is yet unfraitil therefore he furtherpromifeth to be a room of fings, and all kinde of spirituall graces unto em, From me is thy fruitfound; that is from me whall bothy fruit, as Malia of the Persona. phos 1:3. shough the word found may here feem imply and dired unto, an inquiry after the indation and original of the truit here menned. Thoughall thy fruit of good works and obedience may freme to proceed from thy bio inquire weer the next of them, thou will a de, that they come from m, though they grow in ibbe, and that thou bringest them forth only abe help , supply and vigour of my grace beowed on thee : Thou doft them, but the power d frength whereby thou doeft them proceeds m me.

The lewords then are the lumine of Gods anjhor, slich he makes unto the Covenant of his people. They return the calves of their lips, God heares and mepts them: They renoance carnall confidence, minen, in horses, in Idols; and when they look off and turne away from these, then God looketh quithous with a fatherly eye of care, providence, counsell, and protection, I have observed him. They will not say any more to the work of their hands, in are our God, nor any longer make lies their singes and God enables them to do as they have all and afforded counter and refroshment unto hem as the shade of a fire-tree unto a weary tra-

Certum est nos velle cum volumus; sed ille facit ut ve. limus, Certum est nos facere cum facimus, sed ille facit ut faciamus, Aug.

Sett. 2.

Iple facit ut illi faciant que precepit: illi non faciunt ut iple faciat quod promifit. de predefin. fanti. cap. 10.

vellor. Laftly they believe and acknowledge that when they are fatherleffe and destitute of all help. there is mercy in Godto comfort and provide for them; and this God makes good too. Merer of protection; I am as a green firre tree; and mercy of bounty and benediction; from me is thy fruit founds by the one defending them against their feares, by the other enabling them unto their duties. Thus God doth enlarge and proportion his mercy to the uttermost extent of Ifraels prayer or promife, and when they have no help or comfort out of him. he himselse becomes All in All unto them, making a thorough compensation for every thing which they part with for his fake, and causing them to finde in him alone all that comfort, and fatifi faction to their defires, which in vaine they fought for in other things.

The parts are these two generals :- First, Gods promise enabling Israel to perform theirs: Ephraim shall say, What have I to doe any more with Idoli Secondly, Gods speciall regard to their prayers, I have beard him; To their persons, and observed him illustrated by two Metaphors, the one importing protession and desence, Lam as a green siree-tree; the other, grace-themedication; from me is thy fruit sound.

pt H

Ephraim [ball fay.] This is Gods speech and promise, letting to his seale and gracious ratification to the Covenant that I freel made, ver. 2.3. without the which it would have been null and evanid; for as man by believing, setteth to his seal to the truth of God, Ioh. 3. 33. 10 God by assign setteth to his seal to the purpose of man: but with this great difference

6 3

difference; mans feat is but a subscription and confeffion of that which was firm before; for all Gods promifes are Tes and Amen, and faith doth not put certainty into the promise of God, Rom. 3. 2. 4. 2 Tim, 2.12, but into the beart of man concerning be promiles, Rom. 4.16, 2 Tim. 1.12. But Gods feale is a confirmation and making efficacious the promise of man, which otherwise would vanish into a lie all our fufficiency is from him we can neither will, nor doe any thing further then we receive from him both to will and to doe. Pharoab made promile after promise, and brake themas alt Bxod 8.8.28. 9.28. Ifreel makes promifes one while, and quickly flares afide like a deceirfull bow, is Ice which melts in the day, and hardens againe in the night, Pfal. 75.34,38. Jer-24.15. 16. to day they will, and to morrow they will not againe they repent to day, and to morrow they repent of their repenting, like the fluggard in his bed, that puts out his arme to rife, and then puls it in again. So unstable and impotent is man in all his resolutions, rill God say Amen to what he purpofeth and establisheth the heart by his own grace. Heb. 13.9. When the waters flood as a wall on the right hand and on the left of Ifrael as they paffed through the red Sea, this was a work of Gods own powers forwater is unftable and dannot keep together by its own Arength, nor be contained within any bounds of its own. So great a work is to see the mutable wills and refolutions of men kept close to any pious and holy purposes.

The point wee learn from henc is this, That

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chromerson and amendment of life is not life ficiently provided for bylany band, obligation or cooper of our own, whereby we foleranly ordmileand undertake it except Godbee pleafed by his free grace to establish and enable the heart unroche performance of it. orthus, A penitent mane convertion and Covenant of new obedience hath its firmnelle in the promile and free grace of God I free! here in the confidence of Gods menty prayes for pardon and bloffings and in the confidence of his grace, maketh promife of Reformation and a mendment of life but all this is but like a written infirment or incenture, which is invalid and of no effect, attl the barries concerned have miritally fealed and fer cortien hands. Till Godbe oleafel to promife us that wee shall doe that which wee have promifed unto him, and doe as sewere make our own Covenants forms, all will prove too well and vanishing to continue. The grace of Godin to the purposes of men is like graine to colon died or like sele to colours in a Table or Picture. which makes when hold fresh and not fale

There is a necessary and indissolvable dependents of all second causes upon the sirs, without whose instruence and concurrence they neither live, not move, nor have, or continue in their Being, Ast 17.28. Habit. 3. He who is sirst of causes and less of ends, doth use and direct the necessary, voluntary, contingent motions and activities of all second construence whatsoever ends hee himselfs is pleased to preordaine. And this the naturall and necessary

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necessary concatenation of things doth require that that which is the absolutest suprement first. and most independent will, wisdome, and power of all others, should govern, order and direct all other wills powers; and wiledomes; that are this indinate to, and inferious under it, unto what foever afes and purpofes he who hath the absolute Dominion and Soveraignty over all is pleafed to apnoine: In earnor be other then a marvellous diminution unto the greatheffe of God, and a too low effeeme of the absoluteneffe of that Maieft which belongs unto him, to make any Counfels, Decrees, Perpoles of his to receive their ultimate forme and frampe from the previous and intercorrent caufabities of conditions of the creature. This I have alwayes looked on as the principall saufe of those dangerous errors concerning grace, freewill, and the decrees of God, wherewith the Churches of Chrift have been fo miferably in the former ages, and in this of ours, exercised by the Subtlety of Satan, and by the pride of corrupt minded men i namely the too low and narrow thoughts and conceptions which men have framed to themselves of God, the noracquiescing in his Soverhien Dominion and absolute Power of dispofing all things which hee mide, unto whatfoever ules himselfe pleaseth winto which I am sure the holy Scripture doth refolve all, Matth. 11. 15.26. Rom. 9. 18.21. 11.33,36. Eph.1.5.9.11. Pal. 125.6.

Buen in the sinfull actions of men, Gods infueues and providence hath a particular hand. Sea. 5.

As

a Vid. Aug. de Civ.Dei.lib.II. cap. 17. & lib. 14. cap. 26. qu. fuper Exod. li. 2. queft 18. de peccat, O.ig. 1 1. C. 34. & 40. Epift.so. in folut. q 6. contra Iulian. Pelag. lib. 5 cap. ;. & 4. de grat. & lib; Arbit, cap. 20. 21. Epift. 120. & 141. Ve medicifzdoru animaliu felle aut coaguloutuntur ad morbos fanandos, Vid Flut, de fera numinis vindica. Quid tum elaboratam & difortum quam eft ille Discobo los Myronis? 31 quis tamen ut parum rectum improbet opus none ab intellectu artis ab. fuerit? Quintil lib. 2 Inftit. cap. 13.1 Plutarch. Sympol. lib. 5. c. I.

As actions, his influence; as finfull his providence. His influence to the naturall motion and substance of the action, though not to the wickedne fe of it: for this standeth not in Being or perfection (elfe the fountaine of Being and perfection must needs be the first cause of it) but in defect and privation of perfection. As when a hand draweth a line by a crooked rule, the line is from the hand, but the crookednesse of it is from the rule : or as when a man goeth lamely, the motion as motion is from the naturall faculty, but the lamenell's of the motion is from the defect and vitiousnesse of the faculty. A swearer could not speak an oath nora murtherer reach out his hand to ftrike a blow, but by the force of those naturall faculties which in and from God, have all their Being and working. But that these natural motions are by profanesse on malice directed unto ends morally wicked, this proceedeth from the vitiofity and defect which is in the second cause making use of Gods gifts unto his owne dishonour. 2. The Providence of God hath a notable hand in the guiding, ordering, and disposing of these actions as fintall unto the ends of his own glory in the declaration of his Power, Wisedome, and Inflice, unto which the finnes of wicked mez are perforce carried on contrary to those ends which they themselves in sinning did propose unto themfelves 2. As an Artificer useth the force of naturall causes unto artificiall effects: as an Huntiman userh the naturall enmity of the Dogge against the Fox or Wolfe, unto the preservation of the Lambs

Lambs which otherwise would bee destroyed: though the dogge himselfe by nature is as great an enemy to the Lamb, as the Fox, As the Pharifees were as great enemies to Religion as the Sadduces; yet Paul wisely made use of their empity amongst themselves for his own preservation and deliverance from them both. Nothing more usuall then for God to mannage and direct the finnes of men to the bringing about of his own purpoles and Counfels. Gen. 50 70. 1 Sam. 2.25. King. 2.26.27. 2 Sam. 12.11. compared with 2 Sam. 16.22. Bfay 10.5.6,7 A8.4.28.Pfal.76.10. But sow unto gracious aftions, which belong not at all unto nature as nature; but onely as inspired and actuated with spirituall and heavenly principles, a more fingular and notable influence of God is required, not onely to the substance of the action, but more especially to the rellitude and goodnesse of it; for wee have no sufficiency of our selves, not fo much as unto the first offers and beginnings of good in our thoughts, 2 Cor. 3.5. when we are bid to work out our own Salvation with feare and trembling, it must be in dependence on the power, and in confidence of the aide of God, for it is he that worketh in us both to will and to do, Phil. 2. 1 1.12. 13. when we Covenant to turn unto God, we must withall pray unto him to turne us, Lam. 5.21. ler.31. God commands us to turn our selves, and to make us a new heart and a new spirit that we may live, Ezek. 18; 30. 31,32. but withall, he telleth us that it is hee who gives us one heart, and one way and a new fpirit, that we may walk in bis Statutes, Ezek . 11.19.20 ler,

Vide Field of the Church.l. cop. 2. Aug, de Civ. Dei 1, 12. cap. 9.

32.39. He giveth us posse, velle, agere, prosiere; the power to make us willing; the district walk, the prosierney to improve, the perseverance to finish and perse a holinesse. David cannot run in the way of Gods Commandements till be enlarge his heatt, Pfal, 119.32. nothing can finde the way to heaven, but that which comes sirks from heaven, Joh. 2.13. wee cannot give unto God any thing but of his own. Who are I saich David, and what is my people that we should be able to offen for illingly after this sort? for all things come of these and of thing own have we given thee, I Chron. 39.14.

For the further understanding of this point, and of the sweet concerd and concurrence betweene the will of man converted, and the effectually grace of God converting, wee shall fer down these sew

propositions:

Vid. Calvin, in Ezck. 11. 19, 20, & Aug. contr. 2. Epift. Pelag. lib. 1. cap. 2. & lib. 2. cap. 5.

SeEt . 6.

1. That there is in man by nature a power or faculty which wee call Free will, whereunto be longeth fuch an indifferency and indeserminacy in the manner of working, that whether a man will a thing, or nill it, choose it, or turne from it, hee doth in neither move contrary to his owner naturall principles of working A Rotte moving downward, doth move naturally ; upward, contrary to its nature, and so violently. But which way so even the will moves, it moves according to the condition of its created being, wherein it was fo made, as when it chose one past of a contradiction on, it retained an inward and fundamentall habitude unto the other, like those gates which are so made as that they open both wayes. So that as the

the tongue which was wont to sweare or blaspheme, when it is converted, doth by the force of the same faculty of speaking, being newly sandified, utter holy and gracious speeches : so the will, which being corrupted did chuse evill and only evill, being fanctified doth use the same manner of operation in chusing that which is good: the created nature of it remaining still one and the ame, but being now guided and fanctified by different principles. This wee speak onely with refeet to the naturall manner of its working; for If we speake of liberty in a morall or theologicall fense, so it is certaine, that the more the will of man doth observe the right order of its proper objetts, and last end, the more free and noble it is, the very highest perfection of free will standing in an immutable adherency unto God as the ultimate end of the creature, and all ability of receding or falling from him being the deficiency and not the perfection of Free-will.) And therefore the more the will of man doth cast off and reject God, the more base, servile, and captive it growes. In which sense we affirme against the Papists, that by nature man fince the fall of Adam, hath no Freewill or naturall power to beleeve and convert unto God, or to prepare himselfe thereunto.

2. In man fallen, and being thereby universally in all his faculties levened with vitious and malignant principles, there is a native privitie and corrupt force, which putteth forth it selfe in resisting all those powerfull workings of the word and spirit of grace, that oppose themselves against Kkk

bert. Creat. L.T. Melior eft cum totus bæret atque constringitur incommutabili Bono, quam rum inde vel ad scipsum velaxatur, Aug.de dod. Chrift. 1.3.c.22. Libere arbitrio male utens Home & fe perdidit & iplum-Sicut enim ani le occidit,utique vivendo le occidit, fed fe accidendo non vivit, nec feip! Tum poteft resuscitare cum occiderit : Ita cum libero pescaretur arbitrio, victore pecento amifum eft & liberum arbitri-

um, Aug. En-

chirid. c. 30, &c

Epist. 107.

Gibeuf.de li-

the body of finne, and move the will unto holy refolutions: for the wifedome of the flesh cannot bee Subject unto the Law of God, Rom. 8.7. The fleft will luft against the firit, as being contrary thereunto. Gal, 5.17. an uncircumcified heart will alwayes refift the holy spirit, Act. 7.51. there is such a naturall antipathy between the purity of the word and the impurity of the will of man, that he naturally refufeth to heare, and fnuffeth at it, and pulleth away the shoulder, and hardneth the heart, and stoppeth the eare, and shutterh the eyes, and fetteth up ftrong holds, and high reasonings against the wayes of God, and is never fo well as when he can get off all fight and thoughts of God, and be as it were without God in the world, Ier. 5.3. 6.10.17.23. 19.15. Mal.1.13. 2Chron. 36.16.

3. According to the degrees and remainders of this naturall corruption, so farre forth as it is unmortified and unsubdued by the power of grace, this originall force doth proportionably put forth it selfe in withstanding and warring against the Spirit of God even in the regenerate themselves: A notable example whereof wee have in Ala of whom it is faid, that he was wroth with Hanani the Seer, and put him in a Prison-house, and was in a rage with him, when hee reproved him for his carnall confidence, 2 Chron, 16.10. and the Apostle doth in many words both state, and bewaile the warring of the Law of his members against the law of his minde, so that when hee did with the one serve the law of God, hee did with the other serve the law of sinne, and was

Habitat in eis, & mentem Refiftentem repugnantemque Sollicitat ut ipfe conflictusetiam fi non fit damnabilis quia non perficit iniquitatem, fit miferabilis tamen quia non babet pacem. Aug.de nupt. & con. cupifc, lib. 2. cap. 2. contra Iulian, Pelag. lib.5.cap.7.

was unable to doe the thing which hee would and the evill which he would not, he did doe by the ftrength of finne that dwelled in him, 2 Rom,

7.14.15.

4. We are to distingish of the will of God. which is fet forth in Scripture two manner of waves: There is voluntas figni, or that will of God whereby he requires us to work, and which he hath appointed to bee observed by us. His will fignified in precepts and prohibitions. This is the will of God, faith the Apostle, even your fandification, 1 Theff.4.3. So we are faid to prove. to try, to doe Gods will, or that which is pleasing in his fight, Match. 7.21. Rom. 12.2. loh. 8.29. and there is voluntas beneplaciti, the will of his purpofe and counsell, according unto which hee himselfe in his owne fecret and unfearchable good pleafure is pleased to work; for hee worketh all things after the counsell of his owne will, Eph. 1.11. what soever the Lord pleafeth that he doth in heaven and earth, Pfal. 135.6. And no second causes can doe any thing else, though they never so proudly break the order of Gods revealed will, but what his hand and Counsell had before determined, Acts 4.28. The will of Gods precept and command is every day violated, refifted, and broken through by wicked men unto their owne defiruction : How often would I , and yee would not ? Math. 23.37. Ierem. 13. 11. But the will of Gods Counsell and purpose cannot bee refifted or withstood by all the powers of the world; the Counfell of the Lord must stand; Kkk2

Sect.7.
Aquin. Part 1.
qu.19.art.11.

* Multa funt à malis contra voluntatem Dei, fed tante oft ille [apientiæ tante que virtutis ut in cos exitus five fines gnos bones & Inflos iple pre-Scivit tendant

and * those very agents that worke purposely to disappoint and subvert it, doe by those very workings of theirs brings it to passe: and when by their owne intentions they are enemies to it. by Gods wonderfull ordering and directing, they are executioners of it, Romans 9.19. Pfalme 23. 11.115.2. Proverbs 19.21. Elay 46.19. lofhua 24.

9,10. omnia que voluntati ojus videntur adversa, Aug. de Civ. Dei, lib. 22 c 1. Alii obediunt, alii ligantur ; nemo Leges omnipotent is evadit de Agone Christiano, 7. Vid. Bradwardin. de Causa Dei. lib. 1 cap. 32. & Hug.de Sanct Victor, Sum, Sentent, Tract, 1. cap. 13. de de Sacrament. lib 1. patt. 2, cap. 19,20 & part. 3. cap. 5,6,13,14,15. Anselm, lib, 1 cur Deus Hemo.c. te

Lumbard, lib. 1, dift, 17.

5. According unto this distinction of Gods will, wee are to distinguish of his Call. Some are called voluntate figni, by the will of his precept, when they have the will of God made knowne unto them, and are thereby perswaded unto the obedience of it in the ministry of the Gospel: in which sense our Saviour faith, many are called, but few chefen, Matth. 20.16. and unto those who refused to come unto him that they might have life, he yet faith, Thefe things I fay that you might be faved, Joh. 5. 34, 40. Others are called voluntate beneplaciti, ordained first unto eternall life by the free love and grace of God, and then thereunto brought by the execution of that his decree and purpose in the powerfull calling and translating of them from darknesse unto light. And this is to bee called and sour * according unto purpofe, Rom. 8.28. namely, the purpofe and counsell of shewing mercy to whom he will shew Sant. c.16,17. mercy, Rom. 9.18.

* Vocatio alta & fecreta qua fit ut legi atque doffrine accommodemus affen-Cum, Aug. Epi, 107. vocatio qua fit credens; de prædestinat.

6. They

6. They who are called, only as the Hen calleth her chicken, with the meere ontward Call or voyce of Christ in the Evangelicall Ministry. may and doe refift this Call, and to perifh, corazin and Bethfaida and Capernaum, were out. wardty called by the most powerfull Ministeriall meanes that ever the world enjoyed, both in Do. Arine and Miracles: and yet our Saviour tels them that they shall be in a worse condition in the day of Judgement then Tyre, Sidon, or Sodom, Matth. 11.21.24. So the Prophet complaines, Who hath beleeved our report, or to whom is the arme of the Lord revealed, Efay 53.1. which the Evangelist applies unto the argument of conversion, John 12,37,40. for fo the hand or arme of the Lord is faid to be with his Ministers, when by their Ministery men. doe turne to the Lord. Act. 11.21. And the fame Prophet againe, or Christ in him complaines, All the day long have I ftretched forshmy hands unto a disobedient and gainesaging people: Esay 65. 2. Rom. 10. 21. So disobedient and gainesaying, that wee finde them resolve sometimes point blank contrary to the Call of God, Ier. 44.16, 27. ler. 18. 11. 12. ler. 2. 25. Matth. 23.27.

7. They who are called inwardly and spiritually, with an heavenly Call, vocatione alta & secundam propositum, with such a Call as pursueth the Counsell and purpose of God for their salvation, though

Sect. 8.

Illud nescio
quomodo dicitur sfrußra deum misereri nisi
nos vetimus. Si

mim Deus miseretur, etiam volumus; ad eandem quippe misericordiam perinet ut velimus, Aug. ad Simplician. lib. 1.qu. 2. Hac gratia qua occulte humanis cordibus divina largitate tibuitur, a nullo duro corde respuitur. Ideo quippe tribuitur, ut cordis duritia primitus auseratur, de prædestinat, Sanct. cap. 8. & contr. 2 Epist. Pelag. lib. 1.cap. 20.

they doe refift quoad pagnam, and corruption in them doth strive to beare up against the grace of Christ, yet they doe not resist sinally and quoad eventum, unto the repelling or deseating of the operation of Gods effectuall grace: but they are thereby framed to embrace, approve, and submit unto that Call, God himselse working a good will in them, captivating their thoughts unto the obedience of Christ, and working in them that which is pleasing in his own sight, Phil. 2.13. 2Cor. 10.5. Heb. 13.21.

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And this is done by a double Act.

I. An act of Spiritual teaching, and irradiating the minde and judgement with heavenly light called by the Prophet the writing of the law in the heart, and putting it into the inward parts, ler. 21. 23. 2 Cor. 3.3. and by our Saviour, The Fathers Teaching, Job. 6.45. and the holy Spirits con. vincing of finne, righteoufnesse and judgement. John 16.8, 11. and by the Apostle, a demonstration of the spirit and power, 1Cor. 2.4. A spiritnall revelation of wisedome out of the word unto the conscience, Eph. 1.17. For though we are to condemne fanatick revelations besides the word, and without it : yet wee must accknowledge firitual revelation, or manifestation of the divine light and power of the word by the holy Spirit in the mindes of men converted: for the word of God being a firitual object, doth unto the falvificall knowledge of it require such a spiritual quality in the faculty which must know it, as may be able to passe a right judgement upon it; for spiritual things

5.9.

things are fpiritually discerned, I Cor. 2, 14. It is true that hypocrites and other wicked men may have very much potionall and intellectual know. ledge of the Scriptures, and those holy thinge therein revealed, Heb. 6.4. 2 Pet. 2.21. But none of that knowledge amounteth unto that which is called the Teaching of God, and a spirituall demonstration: for the mysteries of the Gospell were unto this end revealed, that by them we might be brought unto the obedience of Christ, and therefore the knowledge of them is never propertioned or commensurate to the abject, till the mind be thereby made conformed unto Christ, till the conceptions which are framed in us touching God. and fin, and grace, and heaven, and eternall things. be fureable to those which were in the minde of Christ, Cor. 2.16. Evangelicall truths are not fitted unto meere intellectuall, but unto practicall judge ment. It is such a knowledge of Christ as may fill us with the fulneffe of God, Ephe. 2.18.19. A knowledge that must work communion with Christ. and conformity unto him, Phil . 2.10. A knowledge that must produce a good conversation, lam. 2. 12. He that faith he knoweth him , and keepeth not his Commandements, is a lier, and the truth is not in bim, 1 lob. 2.3,4. We doe not know Christill wee know him as our chiefest good, as our choycest treafire, as our unfearchableriches, as Elect; and precious. and defireable, and altogether lovely, and the faireft of tenthousand, and worthy of all acceptation, in comparison of whom all the world besides is as dung. The knowledge of Christ is not seeing onely, but feeing !

Cibus in Comnis amillimus eft cibis vizilantium, quo tamen dormientes non aluncur, Aug. Contell lib. 3. cap.6 Sol non omnes quibus lucet eiram calefacit : Sic Sapientia multos quos docet non continue etiam accendit. Aliud est multas divitias (cire. aliud pollidere: nec notitia d.vitem facit, fed poffeffin. Bernard. in Cant. Serm, 23.

Thune crowds

2 raois il Ois,

Bafil. de
martyre manante.

Hominis fapientia pietas eft.

Aug. Enchirid
cap.2. de doctr.
Christiana,
lib.2.cap, 6.7.

& lib.1.cap.

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Owolos wod iesres di rese resi re ridos quind iuri. Arilloc. Ethic, l. 3. c. 7. feeing and tafting, Pfal. 34.8. Pfal. 119.103. And therefore they who in one fense are faid to have known God, Rom, I, 21, are yet in the fame place, verse 38. faid not to have God in their knowledge, It is an excellent speech of the Philosopher, That fuch as every man is in himselfe, such is the end that he works unto, and fuch notions he hath of that good which is his end. And therefore it is impossible that a wicked frame of heart can ever look upon any supernatuall object as his last end. or as principally desireable. If I should see a man choose a small trifle before a rich jewell, however hee should professe to know the excellency and to value the richnesse of that jewell; yet I should conclude that hee did not indeed under stand the worth of it a right. And therefore unto the perfect and proper knowledge of supernatural things, there is required a speciall work of the grace and spirit of Christ opening the heart, and working it to a spiritual constitution proportionable to such kinde of truths about which it is conversant. The Scripture every where attributeth this worke unto God, and his Spirit; It is he that giveth a heart to perceive, and eyes to fee, and eares to heare, Deut. 29.4. It is he that giveth an heart to know him, Ier. 24.7. It is he that manifefeth himfelfe unto those that love him, Joh. 14.21. It is he that revealeth unto us by his spirit the things of God, I Cor. 2.10. It is he that givet b m an under standing, I Joh. 5.20. and that opens the understanding to understand the Scriptures, Luk. 24.45. Att. 16. 14. It is he that teacheth su to call Chrift

Deum scire nemo potest nisi
Deo docente:
sine Deo non
cognoscitur Deus. Irenzus!.4.
c.14 A deo discendum est quid
de Deo intestigendum sit, quia
non niss se Authore cognoscitur, Hil.de
Trin.l.5.

Christ our Lord, Matth. 16.17.1 Cor. 12.3. for the voyce of carnall and corrupt Reason is, we will not havethis man to raign over us , Luk. 19.14. Every man naturally frameth and shapeth his notions of Merinall matters unto the manner of his confeience and conversation, embracing that which is consonant, and rejecting that which is difforunt thereunto, Mic. 2.11. Efag. 30.10, 11. Totheuncleane every thing is uncleane, because the very minde and conscience of such men is defiled, Tit. 1. 15. This then is the first work in effectuall calling, the pening of the eye of the minde rightly to conceive the things of God, of the guilt of fin, of the heavinesse of wrath, of the perill of perishing, of the weight and moment of damnation and falvation, of the things that concerne its everlasting peace, of the righteonsnesse of Christ, of the beauties of holinesse, of the exceeding abundant reight of glory, of the comforts of the holy Spint, and the unspeakable and glorious joy shed forth into the heart by believing. These truths the heart is so convinced of, as feriously to ponder them, and to fix its deepest and saddest confiderations upon them.

a. An act of spiritual inclining and effectuall determining the will of man to embrace the ultimate dictate of a minde thus enlightned, and to make a most free, spontaneous, and joyfull choyce of supernatural good things thus rightly apprehended, upon a cleare and deliberate consideration of their excellency above all other things, this 3.8. This Act of choosing the Lord for our L. Il

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Operatur Deus in cordibus quid aliud qua voluntatem? Aug. Ep. 107. Cersum est nos velle cum volumus, sed ipse facit ut velimus prebendo vires esticacissimas voluntati. De grat. & lib, arbit, cap. 16.

9.10.

portion and chiefest good, and of cleaving unto him, we finde often mentioned in the Scripture, Dest. 30.19. 10fb.24,22. Pfal.84.10. Heb.11.25. Act. 11.22. Pfal. 119.30,31,173. for when the foule of a man is so throughly by Gods teaching convinced of the danger and mifery of sinne, wherein fo long as a man continueth, he lives onely to dishenour Ged, and to undoe bimselfe: of the benefit of righteon fuelle in Christ, whereby he is reconsiled unto God, and adopted unto a glorious inheritance : and of the beauty of Holineffe, where by he is conformed unto Christ his Head, and fitted for the Inheritance : These previous Acts of heavenly teaching, are alwayes seconded with effe-Guall operations upon the will, futeable unto them. felves: for the liberty of the will doth not stand in a peremptory indifferency unto any object what. foever (else there should be no liberty in head ven) this is a defect and imperfection, not any matter of power or fredome; mifera vis est vilere ad nocendum. But the liberty of will ftandeth in this, that being a reasonable appetite, it is an to be led one way or another, to choose one thing or another, according to the dictates of reason, and fervate ordine finis, with subjection to that whichis made appeare to bee the supreame end and happinesse of the soule; for every faculty is naturally subservient to the ultimate good of that nature whereof it is a faculty, and should monfroully exorbitate from its use and end, if it should put forth it selfe to the destruction, or refuse to close with that which is the happinesse of the

the foule unto with it pertaines. As soone as ever therefore the Spirit of grace doth by such a spiritual and practical demonstration as hath been described, set forth God in Christ as the supreame and most unquestionable end and happinesse of the soule, there are consequently sureable impressions upon the will; determining it unto operations conforme unto such a beautiful and glorious object, and enlarging it to runne unto this Center, to renounce all other things and to cleave onely unto this.

And these Acts upon the will are,

I. By preventing Grace, it is bended and excited unto heavenly appetitions, and unto the choyce of fuch spirituall good things, the soveraigne excellencies whereof have been so sweetly represented. Good is the object of the will; we cannot will evill under the notion of evill: and amongst good things, that which is by the practicall judgement resolved to bee best, and that by the teaching of God himselse (who neither is deceived, nor can deceive) is the object of the wills election: and thus God by his exciting grace worketh in us ipsum velle, that every Act whereby we choose Christ, and subscribe our name in the role of his souldiers and servants, answering the Call of God by a most chearfull consent thereunto.

2. By afifting and cooperating Grace *, it is further enabled to put forth this good will into deed, and so to work towards its salvation, Esay

26.12. 1 Cor. 15.10.

Lastly, by subsequent Grace, it is carried on L11 2 towards

Cooperando perficit quod operando incipit; ut velimus fine nobis operatur cum volumus nobiscum cooperatur, Aug. de grat, & lib. Arbitr.c.17, Enchirid, cap 32. de nat, & grat. cap. 31. contr; 2. Epift. Pelag. lib. 2. cap.ult. Non mibi Sufficit quod semel donavit nifi Semper donaverit. Peto ut accipiam, & cum accepero, rur us peto, &c. Hier. Epift.

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towards perfection, to finish what was begun, and so to proceed from the beginning of faith in vocation to the end of faith in salvation, the Spirit of Christ working in us, as he himselfe did work for unto a consummatum est, saving to the attermost those that come unto God by him, Phil. 1.6. 1 Pet. 9.10. Heb. 13.21. Eph. 4.13. Heb. 7.25.

And by this meanes the native obstinacy of the will both in and after conversion is subdued, fo that it neither doth nor can overcome the grace of Godworking effectually with his word: First, because of the purpose of God; to shew mercy where he will stew mercy, which can in no wise be resisted. Secondly, because of the power of God, in the effectuall applying of that mercy unto the foules of men with admirable sweetneffe, with undeniable evidence, with ineffable perswasion, with omnipotent and invincible energie, which no hardnesse of heart is able to refuse, because the proper operation of it is to take away that hardnesse which would refuse it, and that by an act of equall power with that whereby Christ was raifed from the dead, which all the world was not able to hinder or prevent, Eph. 1.19. Col. 2.12. 1 Pet. 1.5. Thus wee fee, though wee defire, and endeavour, and purpose, and covenant conversion and amendment of life; yet the whole progresse of conversion, our promises, our covenants, our abilities, our sufficiencies to make good any thing, doe all receive their stability from the grace of God.

From whence wee learne: First, Not to put

6. II.

confidence in our own studies, vowes, purposes promifes of new chedience : Every man is a per : no fogner left unto himfelfes but hee becomes a miserable spectacle of weaknesse and mutability. Even Adam in innocency when hee was to be supported and persevere by his owne. frength, though hee had no finne or inward corruption to betray him, how fuddenly was he thrown down from his excellency by Satan with apoore and flender temptation & how frangely did a creature of so high and noble a constitution exchange God himselfe for the fruit of a tree . believe a Serpent before a Maker, and was fo miferably cheated as to suppose that by casting away Gods Image, he should become the more like him? Who could have thought that David man after Gods owne heart, with one miscarrying glance of his eye should have been plunged into such a gulfe of sinne and misery as he fell into? that so spirituall and heavenly a soule should be to fuddenly overcome with fo fenfuall a temptation? that so mercifull and righteous a man thould to greatly wrong a faithfull fervant as he did Vriab, and then make the innocent blood of him whom hee wronged, a mantle to palliate and to cover the wrong, and make use of his fidelity to convey the letters and instructions for his own ruine? Who could have thought that Lot, lo soone after he had been delivered from fire and brimstone, and vexed with the filthy conversation of the Sedomites, should bee himselfe inflamed with unnaturall, incestuous lust? who could have fulpected,

Vide Aug.de correp.& grat. cap.11.

Ut Bellerophon literas in feipfum scriptas ferebat. Hom.Ili. 2. & Plut.de Curiositate. suspected, that Peter who had his name from a Rock, should be so soone shaken like a Reed, and after so solemn a protestation not to forsake Christ though all else should, to bee driven with the voice of a Maide from his stedsastnesse, and with oaths and curses be the first that denied him? Surely every man in his best estate is altagether

vanity? Vinebbul w

Therefore it behoveth us to be alwayes hum bled in the fight of our felves, and to be jealous 1. Of our original impotency unto the doing of any good, unto the forbearing of any evill, unto the repelling of any temptation by our owne power: In his owne might shall no man be strong I Sam. 2. 9. To bee a finner and to be without strength, are termes equivolent in the Apostle, Rom. 5.6, 8. Nay, even where there is a will to doe good, there is a defect of power to perform it, Rom. 7.18. our ftrength is not in our felves, but in the Lord and in the power of his might, and in the working of his Spirit in our inner man, Eph.6.10.3.19. Phil.4.13. If but a good thought arise in our mind, or a good defire and motion bee stirring in our heart, or a good word drop from our lips, we have great cause to take notice of the grace of God that offered it to us, and wrought it in us, and to admire how any of the fruit of Paradife could grow in so heathy a milderneffe.

2. Of our natural antipathy and reluctancy unto holy duties; our aptnesse to draw back towards perdition; to resule and thrust away the offers

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and motions of grace; our rebellion which arifeth from the law of the members against the law of the winde; the continual droppings of a corrupt heart upon any of the render bads and foroutings of piety that are wrought within us , our aproeffe to bee weary of the yoke, and to shake off the burden of Christ from our shoulders, Efay 43.22. our naturall levity and inconstancy of spirit in any holy refolutions, continuing but as a marning which prefently is dryed up, beginning in the spirit and ending in the flesh, having interchangeable fits of the one and the other, like the Polypus, now of one colour, and anon of another; now hot with zeale, and anon cold with fecurity s now following Meses with Songs of Thanksgiving for Deliverance out of Egypt, and quickly after thrusting Moses away, and in heart returning unto Beypt againe. Such a discomposednesse and naturall instability there is in the spirit of man, that like strings in an instrument, it is apt to be altered with every-change of weather, nay while you are playing on it, you must ever and anon bee new turning it; like water heated, which is alwayes offering to reduce it selfe to its own coldnesse. No longer sun, no longer light; no longer Christ, no longer grace: If his back be at any time upon us, our back will immediately be turned from him, like those forgerfull Creatures in Seneca, who even while they are eating, if they happen to looke afide from their meat, immediately lofe the thoughts of it, and goe about feecking for more. 3. Of

בלפס צישר ושתינאפות ous, vide Albenaum. 17.6.19 Tertul de Pallio c.3. Plut qu nat. LLOX Sugai & Bo. Ram in iguen, עני שני בני בנים וים או שונים או השונים או mr. Arift Eth. 1.8. 50114Zm du. Two is fuger, lib. 9.cap.4. Hoc babent inter cetera boni mores. placent fibi & permanent, Levis est malitia, epe mutatur Senec. Ep.ft.47.Maximum indicium est male ment is, fluctuatio, Epift.120.

* Lege Imperiali interdicta vini, olei, liquaminis exportatio, ne Barbari guftu illecti promptins invaderent fines Romanor um; Leg. 1. Cod. que res exportari non debeat. Et apud Chines Sessexters in leca Regni Interiora non admittuntur, tantum in or is maritimis conceditur commercium. Boterus in Catalog, Imperiorum.

2. Of the manifold decayes and abatements of the grace of God in us, our aptnesse to leave first Love, Revel, 2.4. How did Hezekiah fall into an impolitick valuelory *, in thewing all his Treafures unto the Ambassadors of a forraign Prince. thereby kindling a defire in him to be mafter of fo rich a Land, as soone as God left him unto himselfe? 2 King. 20.12,13. How quickly with out continuall husbandry will a Garden or Vineyard be wasted and overgrown with weeds? How easily is a ship when it is at the very shore, carried with a storme back into the Sea againe? How quickly will a curious watch if it lie open, gather dust into the wheeles and bee out of order? Though therefore thou have found sweetnesse in Religion, joy in the holy Spirit, comfort, year heaven in good duties, power against corruptions, strength against temptations, triumph over afflictons, affurance of Gods favour, vigour, life, and great enlargement of heart in the wayes of godlinesse; yet for all this be not high-minded. but feare. Remember the flower that is wide open in the morning when the Sunne shines upon it; may be shut up in the evening, before night come. If the Sunne had not flood still, loshua had not taken vengeance on the enemy , loft. 10.13, and if the Sunne of righteousnessed doe not constantly fhine upon us and supply us, wee shall not be able to pursue and carry on any victorious affections. While God spence h his hand thou are filled, but if he withdraw his face; thou wilt be troubled againe, P/al. 104.28,29. Therefore take heed of refting On

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mehine owne wildome or frength. Thou mayeft fter all this grieve the Spirit of God, and cause him to depart and hide him elfe from thee: thou mayeft fall from thy ftedfaftneffe, and lofe thy wonted comforts; thou mayest have a dead winer upon the face of thy confcience, and be brought n fuch a fad and disconsolate condition, as to conclude that God hath caft thecout of his fight, that he hath forgetten tote practions, and hath four up hu wing kindnesse in displeasure ito roare out for anwith of spirit as one whole bones are broken; thy fule may draw nigh to the grave, and thy life to the defirovers, and thou mayet finde it a wofull and almost insuperable difficulty to recover thy life and thy ftrength again. It was to with 300? Chap. 10. 16, 17. Chap. 12. 26. 27. 28. Chap. 16.9, 120 Chapagon 1931. It was fo with David, Maligris Afaly 7.2,2,40 "Itwas fo with Hemish. Mal. 88 and diverte others sie Bee Job 22. 1 . 220 Mal. 102-1, 11. 1/4 54.6,11. Jon. 2.3,4. Therere we should fill remember in a calme to provide lera-florme positive up the graces of God contimally in our lewes than they be not quenched, offines: 6. So to rejoyce in the Lord, as withall is more out our falvation with fear and trambling Plats Mil. 2. 12, 75 never to let the grace of God puffe as up, or make us forgetfull of our lower weak effe; but as the Apostle Siched himselfineregard of Gods prace, when I am week, then am wo flean, Corner ro. fo to fay of our felves iniregand of our own naturall corruption, when Temperong, then Lam weak, it was short in 8 to 17 South Bat Mmm

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Secondly. This must not so humble us as to de iect and difmay us, or make us give over the hope of holding out to the end, when our nature is fo weak, our enemies fo frong, our temprations fo many : but we must withall be quickned by these confiderations, with prayer to implore, and with faith to rely on and draw firength from the word and grace of God, to have alwayes the window of the foule open towards the Sunne of righte cufnesse, whereby the supplies of his grace to prevent, excite, affift, follow, establish us, and carry on every good thing which he hath begun for us, may be continually admitted. This is one of the most necessary dunies for a Christian, tolon constant and fixed purposes in godlinesse: the Scripture frequently calls upon us for them, the with pumpofe of heart wee would cleave unio Goll Ach. bl. 22. That we would continue in the grace God, All. 12.43. that we would bee mored grounded in love, Ephef. 2. 1.7. that we would hill fast the profession of our faith without mavering Hebr. 10.20. thet we would be flidful and wimen able almoses abounding in the work of the Lord 1 Gor. 15. d.8. that we would look to our felves that wee may net lofe the things which wer have prought, a feb. ver. 8. that we would bold fait and Leep the north of Christ unto the end, Revel. 2: 25, 169 and it is that which godly men are most garnelly folicitous about; and do firive anto with greatell importunity: I have purposed that my mouth shall not transgreffe, Pfal. 17. 2 . Maite n.y beart to feme thy name, Pfal. 86. II. My heart is fixed, O. God, my

heart is fixed, I will fing and gree praise. Pfal. , 7.7. Therefore in this case it is necessarie forus to draw nigh unto God, who onely can ratifie all our pious refolutions, who giveth power to the faint, and to them that have no power encreafeth ffrength, Ifa. 40. 20. who onely can fettle and stablish the hearts of men, 1 Pet. 5. 10. The conscience of our duty. the fense of our frailtie, the power, malice, and cunning of our Enemies, the obligation of our Ca venant, should direct the foule perpetually unto God for the supply of his grace, that that may in all our weaknesses be sufficient for us, and hold us up that we may be fafe, as the Pfalmift speaks, Pfal. 119.117. and may never through infirmitie or unstablenesse of spirit violate our own resolutions.

Thirdly . This is matter of great comfort unto | Sed. 13the godly, that in the midft of fo many temptations, foares, impediments, amongst which we walk, not onely the fafetie of our fouls, and fecuritie of our eternall Satuation; but even our present condition in this life, our conversion, our obedience, all our pious purposes of heart, all the progreffe we make in an holy conversation, do not depend upon the meaknesse and uncertainty of an humone will, but upon the infallible truth, the confant promife, the immutable purpose, the invincible pomer, the free leve, the absolute grace, the omnipotent wisdome and working of God, who doth whatfoever he pleafeth both in heaven and earth, and workethall things by the counsell of his own will, I the Lord change not, therefore you formes of lacob Mmm 2

Jacob are not confumed, Mal. 3. 6. We poore and weak men change with every winde, ftrong to day, and weak to morrow : fixed and refolute to day, shaken and staggering to morrow: running forward to day, and revolving as fast to morrow: no hold to be taken of our promiles, no trust to bee given to our Covenants. Like Peter on the water. we walk one step, and we fink another. All our comfort is this, our strength and standing is not founded in our felves, but in the rock whereon we are built, and in the power of God, by which we are kept through faith unto falvation, out of whole hands none are able to pluck us; our verie actions are wrought in us, and carried on unto their end by the power of Chrift, who hath mercy, wisedome, and Arength enough to refcue us, as from the power of hell and death, so from the danger of our own fickle and froward hearts. To fee a man when bee is halfe a mile from his enemie draw a fword to encounter him, or take up a flone to hir him, would be but a ridiculous spectacle: for what could heado with fuch weapons by his own strength at such a distance? But if he mount a canon, and point that levell against the enemie, this we do not wonder at, though the distance be fo great : because though the action be originally his, yet the effect of it proceedeth from the force of the materials and instruments which he useth, to wir, the powder, the bullet, the fire, the canon. It feemed abfurd in the eye of the enemy for little David with a Shepheards bagge and a fling to go against Goliab an armed Gyant : and it produced in

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his proud heart much diffaine and infultation. 1 Sam. 17. 41,42,43. But when we heare David mention the name of God, in the strength and confidence whereof he came against so proud an enemy, this makes us conclude weake David frong enough to encounter with great Golieb. It is not our own strength, but the love of God which is the foundation of our triumph over all enemies, Rem. 8. 18, 19.

But some will then say, then we may be secure; If Gods grace and power be our alone strength, then let us commit our selves and our salvation unto him, and in the meane time give over all thoughts and care of it our felves, and live as wee lift: no act of ours can frustrate the counsell or the love of God. To this we answer with the Apostle, Gol forbid. Though the enemies of Free Grace do thus argue, yet they who indeed have the grace of God in their hearts, have letter learned Christ: For ic is against the formall nature of the grace and Spirit of Christ to suffer those in whom it dwellerh to give over themselves unto securitie and negled of God : for grace is a vitall and active principle, and doth lowo k in m, as that it doth withall dispose and direct us unto working to. The propertie of grace is to fight againft, and to kill finne, as being most extremely contrary unto it; and therefore it is a most irrationall way of arguing to argue from the being of grace to the Cumid pieli-

Doctrina iftiuf mode opta nata est ad sccurita tem omnis Rela gionis pefien & pernicum bominibus inge terandam, &c. Remonfer. in Scriptu Diemislicis circa artic. 1. Dag. 299. Nos autem dicimus bum nam voluntatem fic divinitus adjuvari ad faciendam luftitiam ut accipiat Spi ritum Santtum quo fist w animo ejus delest tio dilettioque Summi illus de mcommut abilis Bon:-

terit G atiant moreremur seccato, quid alind facionus fi vivemus in co nife ut Gratie fimus Ingrati? neque enim qui laudat ba ficum medicae, prodeffe morbos deit, oc. Quos p elevon ur p caffmaret, a ad fimovit ut vocaret vocevit ut juft ficaret juft ficavit ut glorificare: Ang. de Spi itu & liter, cap. 3.5 6,30.

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life of finne. How fall wee that are dead to finna, live any longer therein ? Rom. 6. 2. If we be dead to finne this is argument enough in the Apostles judgement, why we should set our affections on things above, Col. 3. 2, 3. The grace of God doth not onely ferve to bring falvation, but to teach us to deny ungodfineffe and worldly lufts, and to live foberly, righteoufly and godly, in this present world, Tit. 2.11, .2. He who hath decreed falvation as the end, hath decreed also all the antecedent meanes unto that end to be used in a manner suteable to the condition of reasonable and roluntary agents : unto whom it belongs, having their minds by grace illightned, and their wills by grace prevented, to cooperate with the same grace in the further purlu ance of their salvation. And if at any time conruption should in Gods children abuse his grace and efficacy unto fuch prefumptuous resolutions, they would quickly rue fo unreasonable and car nall a way of arguing, by the wofull fense of God displeasure in withdrawing the comforts of his grace from them, which would make them ever after take heed how they turned the grace of God into w nronnesse any more. Certainly, the more the servants of God are assured of his affistance, the more carefull they are in using it unto his own service. Who more sure of the grace of God then the Aprille Paul, who gloried of it as that that made him what he was, By the grace of God I am that I am; who knew that Gods grace was sufficient for him ; and that nothing could separate him from the love of Christ , who knew whom he had beleeved,

wed, and that the grace of the Lord was exceeding soundant towards him? and yet who more tender and fearfull of fin ? who more fet against corruption? more abundant in duty? more preffing unto perfefrom then he? This is the nature of grace to animate and actuate the faculties of the foul in Gods levice, to ratifie our Covenants, and to enable us

to perform them.

Fourthly, As it is fingular comfort to the fer- S.a. 14. vents of God, That their own wills and purpofes are in Gods keeping, and so they cannot ruine themselves: so is it also, That all other mens wills and refolutions are in Gods keeping too, to that they shall not be able to purpose or resolve on any evill against the Church, without leave from him. So then first, when the rage and passions of men break out, Tribe divided against Tribe, brother against brother, father against childe, head gainst body; when the band of Unitie which was wont to knit together this flourishing Kinglome, is broken likerhe Prophers Roffe, and therewithall the Beauty of the Nation miferably withered and decayed (for these two go still together, Beauty and Bands, Zach. 11. 10, 14.) we mutt look on all this as Gods own work. It was he that fent in evill spirit between Abimelech and the men of therhem for the mutuall punishment of the sinnes of one another, Judg. 9. 23. It was he who turned the bearts of the Egyptians to hate his people, and to stale Subtilly with them, Pial. 105.25. He fent the Affrian against his people, giving them a charge wide the food and the prey, and to tread them down like

like the mire of the flreets, Ifa. 10. 16.6. Hee ap. pointed the sword of the King of Babylon, by his over-ruling direction to go against Judah, and not against the Ammonites, Ezek. 21.19.22. He by the fecret command of his providence marked some for lafety, and gave comm floor to kill and flay others. Ezek. 9. 4, 5. It is he who giveth faceb for a fooil and I fruel to the robbers, and powers bout upon them the freagth of tattell, Ifn. 42, 24, 25: If there be evillin a City, in a Kingdome, the Lord hath done it, Amos 3.6. 164-45.7. This confideration is very usefull both to humble m, when we consider that God bath a controverse against the Land, and that it is he whom wee have to do withall in these sad commotions that are in the Kingdomes, and to quiet and filence us, that we may not date murmurre the course of his wife and righteous proceedings with us : and to d red us with prayer faith, and patience, to implore, and in his good time to expect such an issue and close, as we are fure shall be for his own glory, and for the manifestation of his mercie towards his people, and his luftice towards all that are implacable enemies up. to Sion.

2. In the troubles of the Church this is matter of fingular comfort, that however enemies may fay, This and that we will do, hither and thither we will go; though they may combine together and be mutually confederate, Pfal. 83. 2, 5. and gird themselves, and take counsell, and speak the word, yet in all this God hath the casting voyce. There is little heed to be given unto what Ephraim saith,

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except God fay the fame: without him what soever is counselled, shall come to nought; whatsoever is decreed or spoken, Shall not Hand, Ef. 8.9, 10. We have a lively Hypotyposis or description of the fwift. confident and furious march of the great Hoast of Senacharib towards Ierusalem, with the great terrors and consternation of the Inhabitants in every place where they came, weeping, flying, removing their habitations, E(4) 10.28,29,30,31. and when he is advanced unto Nob, from which place the City Ierusalem might be seen, he there shook his hand against Ierusalam, threatning what he would doe unto it. And then when the waters were come to the very neck, and the Afirian was in the hight of pride and fury, God fent forth a prohibition against all their resolutions, and that huge Army which was for pride and number, like the thick Trees of Lebanon, were suddenly cut downe by a mighty one, to wit, by the Angel of the Lord, verf. 33.34. compared with Ezek. 31. 3,10.Efay 17.12, 13,14. 37.36. therefore,

3. Our greatst businesse is to apply our selves to God, who alone is the Lord that healeth us, who alone can joyne the two sticks of Ephraim and sudah, and make them one, Exod. 15.26. Ezek. 27.19. that he would still the raging of the Sea, and command a calme againe. He can say, Ephraim shall say thus and thus; he hat the hearts of Kings, and consequently of all other men in his hands, Prov. 21.1. and he can turne them as rivers of water, which way soever he will, as men by art can derive waters and divert them from one course to

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Herodot.lib.1.
Xenophon. Cyroped. lib.7. Salianus. Anno mundi 3515
\$5 & 3516
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Raleigh, lib.3.
cap.3. \$5.

another (as they did in the Siege of Babylon, as Historians tell us, whereunto the Scripture feemeth to referre, E/ay 43.15,16. E/ay 44.23.28. ler. 50. 23. Ier. 51.36.) he can fway, alter, divert. over-rule the purposes of men as it pleaseth him. reconciling Lambs and Lions unroone another. Efay 11.6. making Ifrael, Egypt, and Affyria agree rogether, Elay 19.24, 25. hee can say to Balaam Bleffe, when his mind was to Curfe, Joh. 24.10. he can turne the wrath of Laban into a covenant of kindnesse with Iacob, Gen. 31.24, 44. and when Efan had advantage to execute his threats against his brother, he can then turne refolutions of cruelty into kiffes, Gen. 3 3.4. and when Saul hath compassed David and his men round about, and is most likely to take them, he can even then take him off by a necessary diversion, 15am. 23.26,27, 28. This is the comfort of Gods people. That whatever men fay, except God fay it too, it shall come all to nothing. He can restraine the wrath of men when soever it pleaseth him, and he will doe it. when it hath proceeded fo farre as to glorifie bis power, and to make way for the more notable manifestation of his goodnesse to his people, Pfal. 76.10. And thus farre of Gods answer to the Covenant of Ephraim. They promised to renounce Idols, and here God promifeth that they should renounce them.

S. 15.

Now there are two things more to be observed from this expression, What have I to doe any more with Idols? 1. That intrue Conversion God maketh our speciall sinne to be the object of our greatest

greatest detestation : which point hath beene opened before. 2. From those words any more. That the nature of true repentance is To break fin off, as the expression is, Dan.4.27. and not to fuffer a man to continue any longer in it, Rom. 6.1.2. It makes a man esteeme the time past sufficient to have wrought the will of the Gentiles, I Per.a. 2. 2. and is exceeding thrifty of the time to come . fo to redeeme it as that God may have all : doth not linger, nor delay, nor make objections, or flick at inconveniences, or raife doubts whether it be feafonable to goe out of Egypt and Sodome or no: Is not at the fluggards language medo & mede. a little more fleepe, a little more flumber : nor at Agrippas language almost thou perswadest me : nor at Felix his language, when I have a convenient feafon I will fend for thee : but immediately resolves with Paul not to conferre with flesh and bloud. Gal. 1.16. and makes hafte to flie from the wrath to come, while it is yet to come, before it overtake us, Luk.3.7. doth not make anxious or cavilling questions, What shall I doe for the hundred talents? How shall I maintaine my life, my credit, my family? how shall I keep my friends? how shall I preserve mine Interests, or support mine estate? but ventures the loffe of all for the excellency of the knowledge of Christ, Matth, 13.46. Phil. 3.7.8. is contented to part with a skie-full of Starrs for one Sunne of Righteoufnesse. The Converts that returne to Christ, come like Dromedaries, like Doves, like Ships; no wing's no failes can carry them fast enough from their former courses unto him, N nn 2

Non erat omnino quod re-Sponderem veritate convictus . nife tantum verba lenta che fom. nolenta, modo, ecce modo, fine paululum. Sed modo & modo non babebant modum, Aug. confest, lib.8. c.s. Da mibi ca-Ritatem or continentiam, sed noli medo; timebam ne me cito exaudires, & cito fanares , Ibid, cap. 7.

Efa.60.6,7,8,9. Abraham is up betimes in the morning though it be to the facrificing of a Son, Gen. 22.3. David makes hafte, and delayes not when he is to keepe Gods Commandements, Pfal. 119.60. when Christ called his Diciples, immediately they left their nets, their Ship, their Father, and followed him, Matth. 4.20,22. This is the mighty power of Repentance; It doth not give dilatery answers, It doth not fay to Christ, goe away now, and come to moren, then I will heare thee; I am not yet old enough, or rich enough, I have not gotten yet pleasure, or honour, or profit, or perferment enough by my finnes; but prefently it heares and entertaines him. I have finned enough already to condemn, to shame, to slay me; I have spent time and frength enough already upon it, for fuch miserable wages as shame and death come to; Therefore I will never any more have to doe with it. This is the fweet and most ingenuous voyce of Repentance; The thing which I fee not, Teach me, and if I have deneiniquity, I will doe no more, lob 34. 32. There is no finne more contrary to repentance then Apostacie: for godly forrow worketh Repentance unto salvation which the soule never findes reason to repent of, 2 Cor. 7.10, 11. Let us therefore take heed of an evill heart of unbeliefe in departing from the living God, Heb. 3.12. and of drawing back unto perdition, Heb. 10.39, of difmissing our finnes, as the Jewes did their fervants, Ier. 34.16. and calling them back again: for Satan usually returnes with feven more wicked spirits, and maketh the last state of such a man worse then the firft,

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first, Luk. 11.26. Ground which hath been a long time laid downe from tillage unto pasture, if asterwards it bee new broken, will bring a much greater crop of corne, then it did formerly when it was a common field. And so the heart which hath been taken off from sinne, if it returne to it againe, will bee much more fruitfull then before. As lean bodies have many times the strongest appetice, so lust when it hath beene kept leane, returnes with greater hunger unto those objects that feed it. A streame which hath beene stopped, will runne more violently being once opened againe. Therefore in Repentance wee must shake hands with sinne for ever, and resolve never more to tamper with it.

Now in that the Lord faith, I have heard him and observed him: we learne hence: First That God heareth and answereth the prayers only of penitents. When a man resolves I will have no more to do with finne, then, nor till then, doth his prayer finde way to God. Impenitencie clogs the wing of devotion, and stops its passage unto Heaven. The person must be accepted before the petition : Christ Iclus is the Priest that offereth, and the Altar which fanctifieth all our fervices a Pet. 2. 50 Efay 56.7. And Christ will not be their Advocate in Heaven, who refuse to have him their King on earth. The Scripture is in no point more expreffe then in this. If I regard iniquity in my heart, the Lord will not heare me, Pfal. 66.18. Prayer is a powring out of the heart, if iniquity be harboured there, prayer is obstructed, and it it doe break

5. 16. Solenne erat eos quibus pura manus non erant facris arceri. Briflon, de formullib, 1. Xuoi of difform בושל אול אושם אושם ינסענה מש A'Couga's of m 6 रामेया मार्गी Kegrian Kingn & אנשפש מו דמאפין-שווח של בדו בשינון Hom.lliad.3. Etiam impiæ initiationes arcent profanos, Tertul.Apol. Quantum à præceptis tansum ab auribus Dei longe fumus, Tertul.

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out, it will have the fent and favour of that iniquity upon it. The facrifice of the wicked is an abomination to the Lord, Prov. 15.8. both because it is impure in it felfe, and hath no Altar to fanctifie it. Hethatturneth away his eare from hearing the Law, even his prayer shall be an abomination, Prov. 28.9. Great reason that God should resuse to heare him who refuseth to heare God; that hee who will not let God befeech him (as hee doth in his word, 2Cor.5.20.) should not be allowed to befeech God, Prov. 1.24. 28. Efay 1.15. His eare is not heavie that it cannot heare, but iniquitie separates between us and him, and hides his face that he will not heare, Efay. 59.1,2. Ezek. 8.18. God heareth not sinners, Iob. 9.31. the prevalency of prayer is this that it is the prayer of a righteons man, Iam. 5.16. And indeed no wicked man can pray in the true and proper notion of prayer. It is true, there is a kinde of prayer of nature, when men cry in their distresses unto the God and Author of nature, for such good things as nature feeleth the want of, which God in the way of his generall providence and Common mercies is fometimes pleased to answer sutably to the natural desires of those that aske them. But the prayer of faith (which is the true notion of prayer, Rom. 10.14. Iam, 1.15.) goes not to God as the Author of mature, but as the God of grace, and the Father of Christ, and doth not put up meer natural, but firstual requests unto him as to an beaventy Father, which requests proceed from the spirit of grace and supplication, teaching us to pray as we ought, Zach.

Zuch. 12.10. Rom. 8.26,27. Gal. 4.6. So that they who have not the spirit of Christ enabling them to cry Abba Father, are not able to pray a prayer of faith. Prayer hath two wills concuring in it when ever it is right, Our will put forth in defires, and Gods will respected as the rule of those desires: for wee are not allowed to defire what we will our lelves of God, but we must ask according to bis will, 110h.5.14. Now whenfoever impensions finners pray for firitual things, they doe ever pray contrary to one of these Two wills: when they pray for mercy and pardon, they pray against Gods will, for that which God will not give: for mercy is proposed to, and provided for those that forfake finne, Prov. 28.13. hee who chofeth to hold fast finne, doth by his owne election for fake mercy: for the goodne ffe of God leads to repentance, Rom. 2.4. Gods mercy is a boly mercy, It will pardon sinne for faken, but it will not protect finne retained. A. gaine, when they pray for grace, they pray aganft their owne will, for that which they themselves would not have: It is impossible that a man should formally will the holding fast and continuing in finne (as every impenitent man doth) and with the same will should truly defire the receiving of grace, which is destructive to the continuance of finne: and if a wicked man do truly will the grace of God when he prayes for it, why doth he refuse the fame grace, when he heareth it in the Ministry of the Word offered unto him? It God offer it, and he defire it, how comes it not to be received? Certainly there is not any thing in the corrupt heart

Gemendi & interpellandi infpirans affectii
Aug. Ep. 105.;
Infpirans defiderium etiam
adbuc incognita
tanta rei, quam
per patientiam
expectamus,
Ep. 121. c. 15.

Interdum obnixè petimus,
quod vecufaremus fi quis offerret — multa
videri volumus
velle, fed nolumus
velle, fed nolumus,
aliud volumus,
aliud optamus,
aliud optamus,
bet verum ne
Dis quidem
dicimus, Sen.
Epift,95.

heart of man by nature which can willingly close with any sanctifying grace of the Spirit of Christ. Selfe deniall is a concomitant in all Acts of grace, and selfe seeking in all acts of lust; and therefore where there is nothing but lust, there can be no reall volition of grace which is so contrary unto it.

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5. 17.

This teacheth us to have penitent resolutions, and spiriturll aimes in all our prayers, if we would have them prevaile at the throne of grace. We are now under the heavy calamity of a Civill warre: And very defirous we are it should be removed; we fuffer and languish, and frer, and pine away, and we complaine every where of want, and violence. But who fet themselves to cry mightily to God, and call upon their foule as the Marriners upon Ionah, Othon fleeper, what meanest thou, arise, call upon God? Haply we goe so farre, we pray too, and yet receive no answer, because we ask amisse, Iam.4.1,2,3. wee are troubled that our lasts are abridged of their fuell, or that our nature is deprived of her necessaries, and for these things wee pray. But till our troubles bring us to feek God more then our felves; make more fenfible of his wrath then of our owne wants; more displeased at what offends him, then at what pincheth and oppresses our selves; we cannot promise our selves an answer of peace. The Marriners cryed, and the Tempest continued still, Jonah was to be cast over; fo long as there was a fugitive from God in the Ship, the storme would not cease. Never can wee promise our selves any comfortable fruit of our

ravers, till the aime of them is foirmall, that God may be honored, that his Church may be cleanfed k reformed, that our lives may be amended, that whatfoever forfakes God in us may be cast away: Ill God's whole work be performed woon Mount Sion & new terufatem, we cannot promile our felves that he will call in his Commission and Charge to take the spoile and the prey Efm 10.12. And therefore our greatest wisedome is to consider what God calls for, to make it our prayer, and endead vours that his will and counfell may be fulfilled the more wee make God our end, the fooner we hall recover our peace again.

Secondly We learne, that our performance of day, doth depend much upon God hearthy and infwering of Prayer. Ephraim will have no more to doe with Idols, because God harh heard him. Frager is the key of obedience, and the introduction unto duty. The principles of duties are, williame to know and order them; will to defire and intend them; freegib to performe and perfevere in the doing of them. And all thefe are the product of Prayer. If any want wifedonie, let him ask it of God. Tan. 1.5. lo Solemen did, I Kings 2.9. and who ain I, and what is my people faith David that wee thould bee able coffer to willingly? for all things come of thee. T Chron. 29, 14. and the Apollie prayes for the Ephellant that God would grane them to be frengthened with might by his Spirit in the inward man, Ephe. 3, 16. the Principles of duty are the fruits of Prayer, and therefore the performance of duty doth much depend on the hearing 000

5. 18.

5. 19.

5, 13.

hearing, and answering of prayer.

Thirdly, we learne from Gods observing, or ha. vingia carefull and vigilant eye upon Eabrain, that when we renounce all carnall and finfull con. fidence, and east our felves, wholly upon God engaging his eye of favour and providence unto us this will be a most sufficient protection against all the cruelties of men. One would think when we heare a forest threatned, dashing of Infants, ripping of women, the Prophet thould have called on them to take unto them weapons to make refistance(and certainely the use of meanes in such cases is necessary; the sword of the Lord doth not exclude the (word of Green.) One would thinke, Take to you words , were but a poore preparation against a destroying enemy: yet this is all that the Prophet infifts on; when the Affgrian comes against you, do you Take with you words; your lips shall be able to defend more then his Armiu can annoy. Words uttered from a penitent heart in time of trouble unto God, are stronger then all the preparations of flesh and bloud, daufe that way as prayer and Repentance goe, that way God goeth too. Amalek fights , and Moles speakes unto God in the behalfe of Ifrael, and the lifting up of his hands prevailes more then all the firength of Ifrael belides, Exed. 17. 11,12. On man of God that knowes how to manage the caule of Ifrael with him, is the Charios and berfemen of Ifract, 2 Sam. 2. 12. What huge Armies did Afa and Tebelhaphas vanquish by the power of Prayer? 2 Chrin. 14. 11. 20.23,25. Till God forbid prayer,

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lashe did to Ieremy, 7, 16. 11.14. and take of the hearts of his servants from crying unto him in behalfe of a people, we have reason to hope that he will at last think thoughts of mercy towards them. Exod. 32.10, 14. and in the meane time, when they are reduced to the condition of father-life children, he will be a Guardian unto them; his eye of providence and tuition will observe them, and take care of them; He is the Father of the father-less, and indge of the widow, even God in his holy babitation, Rail 68. 3.

Now in that he faith, I am a green firre tree, It is a promise made in opposition to all the vaine fuccors which they relyed on before, intimating that instead of them he would be their defence and shelter, that they should not need to hide themselves under such narrow refuges. Whatsoever humane wisdome, wealth, power, or other outward meanes men have to defend themselves withall, yet they shall never finde any true and folid protection but in and from God after found conversion unto him. The firre-tree Pliny faith, casteth not its leaves, and so yeelds a perpetuall shade both in winter and in fummer. To note that found conversion yeeldeth comfort in all conditions of life. Though the earth be removed and the mountaines carried into the midst of the Sea, &c. Psal. 46. 2,3. Habac. 3. 16, 17, 18. However it be, God is good to Israel, and it shall goe well with the righteous; he will be for a sanctuary to his people that they need not bee afraid, Efay 8. 12,13,14. If you would have your hearts above all the troubles of the world, get un-

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5. 20.

derthis fore are, caft you folves under this protedion get into the Chamber of Gods providence and promiles, and then though the troubles of the worldman ftrip you of all outward comform ven God will be all unto you. oz. ca Liva men Walthy win that hot faith, From me in the fruit found a We learne, that though good works be our when they are done by us, wet they come from Gold who enableth us to doe them : melian them but God merketh and produce the them in us The duty is ours, but the efficacy and bleffing is his This falleth in with what hath been handled in the first Doctrine ; and therefore I shall fry mo faccors which they relyed on before. . it legranme that infread of them he would be their defence and finelter, that they should not nfelves under fuch narrow-refiness bumane wildome, wealth, power, or other dimeanes then have to defend themiel vet they fhall never finde and box) meritare ni tud noitosto

The Louding Common and

option is first at lart Type terring of

Who is male, and he that! and or tend Sec. 7

SEVENTH SERMON.

HOSEA Chap. 14. ver. 9.

Prodest, and he shall understand shese shings?
Prodest, and he shall know shem? for the mayes of
the Lord are right, and the just shall walke in them:
but the transgressours shall fall therein.

Hele words are a most patheticall risse, and as it were a seale which the Prophet setteth to all the Doctrine of his whole book, & to the course of his Ministery 1 implying, first, A

Hrong afferentiam of the truth of all those things which he had in the name of God delivered unto them. Secondly, An elegant and forcible excussion of the people unto a sad & serious pondering of them, laying to heart the sins therein charged, the duties therein required, the judgments therein threatned, the blessings therein promised. And withall thirdly, a tacit complaint of the paucity of those who were wise unto salvation, and of

6. 1.

the desperate use which wicked men make of the word of God, and the Ministery of his Grace; namely to stumble at it, and to turn it unto them.

selves into an occasion of ruine.

Who is wife, and he shall under stand? &c.] The interrogation is first a secret exprebration of folly un. to his hearers, or the greatest part of them: for so this kind of interrogation doth frequently in Scripture intimate either a negation, or at least the rarenesse and difficulty of the thing spoken of : as Who hath knowne the mind of the Lord? I Cor. 2. 16. Who shall lay any thing to the charge of Gods Elect? Rom. 8. 39. These are negatives. Who knoweth the power of thine anger? Pfal. 90. 11. Who amongst you will give care to this? Esay 42. 23. Who bath believed our report? or to whom is the arme of the Lord revealed? Efay 53. 1. These are Restrictives. Who? that is, few or none are such. Secondly, An earnest wish and desire of the Prophet. O that men were wife to understand these things and lay them to heart! as, Who shall deliver me from this body of death? that is O that I were delivered! Rom. 7.24. Who will show us any good? Pfal. 4.7. that is, O that any could doe it. Thirdly, A strong offirmation or demonstration wherein true wisdome doth indeed confift; and what men that are truly wife, will doe when the waves of God are by the Ministery of his servants set forth before them; namely, ponder and confider the great weight and consequence of them, as Fer. 9. 12, 13. Who is the wife man that may under stand this? namely, as it followeth, for what the Land perisbeth, and is burnt

Vid. Glaffii Rheter. Sacr. Traf.2.cap.5

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up like a wildernesse that none passeth thorow? And the Lord faith, because they have for faken my Law, which I fet before them, &c. This is the Charader of a wife man, to refolve the judgements that re upon a people, into their proper original, and not to alledge non causam pro causa. Fourthly, vehement awakening and quickning of the peoole unto this duty of lad attendance on the words which he had spoken unto them, as Exod. 32. 26. the is on the Lords side? Let him come unto me. ind 2 Kings 9. 32. Who is on my fide? who? So it is, as if the Prophet should have said, there are none of you who have been my hearers, but would willingly retain the reputation of wife and inderstanding men, and would esteem it a high indignitie to be recorded unto all Ages for fooles and madd men. Well. I have preached amongst you many yeares together (fixty are the fewest that we can well compute, fome fay feventy, others above eighty) but alas, what entertainment hath mine Embassage received? what operation or fuccesse hathit had amongst you? are there not the Calves still standing at Dan and Bethel? do not carnall policies prevaile still against the expresse will of God? O if there be any wife, any prudent men amongst you, (and O that all Gods people were fuch) let them, now at length in the close of my Ministery towards them, shew their wisdome, by giving heed to what I have declared from the Lord, that they may learn to walk in Gods righteous wayes, and may not stumble and perish by them.

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S. 2.

Du a funt parses

Rationis secundum Philosophum, una öri sopicinary, qua
ratiocinamur sy
deliberamus in
ordine ad more
Vide Arist Ethic.lib.6.ca.2.
& cap. 8.

* Oð τώ લેδέναι μύνον φεόνιμ άλλα κὶ τώ πεμκίκος, Arift Ethic.l-7.

t Ol d' av un suctoror) BIurtes as edidaE, praecledarour un ortes
Astaroi, xar
heymon dia
hadins ta Ti
Xersu didaluata, Juffin Marty. Apol 2.

Here are two words used to expresse the wifedome which God requireth in those who would fruitfully heare his word; the one importing a mentall knowledge of the things; and the others practical and prudential judgement in pondering them, and in difcerning the great moment and consequence of them unto our eternall weale or woe So the Apostle prayes for the Colossians, That they might be filled with the knowledge of Gods will in all misedome and spiritual understanding. Col. 1.9. In meere notionall things which are only to be known for themselves, and are not further reducible unto use and practice, it is sufficient that a man knowes them. But in such things the knowledge whereof is ever in order unto a further end, there is required belides "theknowledge it felf, a faculty of wisdome and judgement to apply & manage that knowledg respectively to that end, & for the advancement of it. Now we know that Theologicall learning is all of it practical, and hath an intrinseall respect and order unto * mu-(hip and abedience: therefore it is called the knowledge of the wuth which is after godlineffe, Tit. 1.1. The feare of the Lord is the beginning of misedome, and a good understanding bave all they that doe bu Commandements. Pfal. 111. 10. keep his judgements and doe them, for this is your wisedome and under flording, Deut. 4.6. therefore belides the bare knowledge of truth, there is required wildome, and spiritual understanding to direct that know-

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ledge unto those holy uses & saving ends for which it was intended.

The doubling of the fentence is the augmenting of the fence to note that it is the supreme and most excellent act of wisedom and prudence so to know the word and the wayes of God, as with a practicall judgement to ponder them in order to salvation.

By the wayes of the Lord we are to understand 1. The wayes of his judgements, and of his won derfull providence towards men: which however to the proud and contentious spirit of the wicked they may feeme perverse and inordinate, and are to the eye of all men * unfearchable: are yet by spiri tuall wisedome acknowledged to be most righteous and holy, to have no crookednesse or disorder in them, but to be carried on in an even and frait way unto the ends whereunto his holy counsell doth direct them. His workes are perfect, and all his wayes are Judgement, Deut. 22.4. When Jeremy had aminde to plead with the Lord concerning his Judgements, yet he premiseth this as a matter unquestionable That God was righteous in them all, Ier, 12.2.

2. The wayes of his mill, word, and worship; so the word is often taken in Scripture to signifie the Do Arine which men teach, as Math. 22.16.AB.13. 10.AB.18.25.22.4. and damnable heresies are called pernicious wayes, in opposition to the way of truth, 2.Pet. 2.2. and the rites or rules of corrupt worship are called by the Prophet the way of Beersbeba, Amos 8.14. And these wayes of God are like-Ppp wise

Sect. 3.

Iudicia Dei plerunque occulta, nunquam Injusta, Aug. Serm. 88, de Tempore.
Ayath n Ti SirauoTown, 4lex.vid Tertal.contra.
Marcion:lib. 2.
cap_11,12,13,
14,15,16.

wisevery strait, which carry men on in a sure line unto a happy end, Pfal. 19.8. whereas wicked ways have crookednesse and perversnesse in them, Pfal. 125. 5. and this way seemes here chiefly to bee meant because it followes, The Just will walke in them, that is, they will so ponder and judge of the righteous wayes of God in his word, as to make choyce of them for their way of happinesse wherein they intend to walk, as the Psalmist speaks, I have chosen the way of thy truth, Psal. 119. 30. Psal. 25. 12. Whereas wicked men being offended at the purity of divine truth, do stumble and fall into perdition as the Chaldee Paraphrast expressent this place.

The words are a powerfull and patheticall stirring up of the people of Israel, unto the consideration and obedience of the doctrines taught by the Prophet in his whole Prophecie. The arguments which he useth, are drawn first, from the character of the persons: who is wise, he shall understand, &c. Secondly, from the nature of the doctrine taught: for the wayes of the Lord are right. Thirdly, from a double use and fruit of it made by different forts of men. To the Jutt, It is a way of happinesse, they will walke: To the wicked, it is an occasion of

stumbling, They will fall therein.

Touching the persons, we observe two things; the one intimated, their paneity, the other expressed,

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their prudence.

From the former confideration we may note. That there are few men who are wife unto falvation, and who doe feriously attend and manage the mi-

Sect. 4.

nistry of the word unto that end. If there be any kind of accidentall Lenocinium to allure the fancies, or curiofities, or customary attendances of men on the ordinances: elegancy in the speaker, novely and quaintnesse in the matter, Credit or advantage in the duty; upon fuch inducements many will wait on the word; fome to heare a freet fong, Ezek. 33. 32. others to heare some new Doffrine, At. 17. 19, some for Loves: to promote their fecular advantages, Ioh. 6. 26. having one and the felfe fame reason of following Christ which the Gadarens had when they entreated him to depart from their coasts. But very few there are who doe it propter fe, and with respect to the primary use and intention of it. Our Pro phet seemes to doe, as the Philosopher did; who lighted a candle at noone to find out a wife man indeed, torun to and fro through the streets, and in the broad places, to finde amanthat feeketh the truth, as the Lord commanded the Prophet Fere. my, Ier. s. t. How doth the most elegant of all the Prophets complaine, who bath beleeved our Report? Isa. 52.1. Isa. 49.4. How doth the most learned of the Apostles complaine, that the preaching of the Gospel was esteemed foolishnes, 1. Cor. 1. 23. Noah was a Preacher of righteousnesse to a whole world of men, and yet but eight persons faved from the flood, and fome of them rather for the families fake then their owne, 1. Pet. 2.20 Paul preached to an whole Academy at Athens, and but a very few converted, A8. 17.24. fome difputed, and others mocked, but few beleeved the things Ppp 2

Rari funt qui
philosophantur,
ulpian.P. de
excusationibus
Leg.S. Rari
quippe Boni,
numero vix sunt
To.idem quot
Thebavum por
tævel divitis
ossia Nili. Iuvenal. Sar. 13

things which they were not able to gain-fay. He zekiah sent messengers into all Israel to invite them unto the true worship of God at Ferusalem; but they were mocked and laughed to scorne, and a remnant only humbled themselves, and came to Ierusalem, 2. Chron. 30.10,11. (whereunto the Prophet feemeth to allude, Ifai 17.6.24.13.) Though agun be discharged at a whole flight of birds, there are but few killed. Though the net be spread over the whole pond, but a few fishes are taken : many thrust their heades into the mud, and the net passeth over them : and so most hearers doe busie their heads with their owne sensuall or wordly thoughts, and so escape the power of the word. In the richest Mine that is, there is much more earth and droffe digged out then pure mertall. Christs flock in e very place is but a little flock, Luk, 1 2. 32. Fem chofen, Math. 20. 16. few faved, Luk. 2 . 2 2. few that finde the narrow way, which leadeth unto life, Math. 7.12. The bafest creatures are usually the most numerous, as flies, and vermine : b those that are more noble, are more rare too. The people of the God of Abraham are in the Scripture-stile Princes and Nobles, Pfal. 47.9. Alt. 17.11. 1. Pet. 2. g. and how few are fuch kinde of men in comparison of the vulgar fort? They are indeed many in themselves, Heb. 2.10. Revel. 7.9. but very few and thin being compared with the rest of the world.

b Ta péyisa
povotóka Tüv
Com vil.
Asili. de Generat. Anim ili.
4. cap. 4 unum
pario, fed Leenem. vid. a
Gell.l. 13 c.7.
Gefner. de
quadruped. in
Elephanto. &
Leone. C.
Sect. 5.

We must therefore learne not to be offended or discouraged by the paucity of sincere professions, no more then wee are in a civil! State by the pau-

city

city of wife Coun'ellors and Polititians in comparison of the vulgar people. It is no strange thing at all in any societies of men to see the meaker part more then the vifer. If but few attend the right wayes of the Lord, and walke in them, remember it is a worke of wifedome, and fuch wife dome as cometh from above, and hath no feeds or principles in corrupt nature out of which it might be drawne: nay against which all the vi gour of carnall reason doth exalt it selfe; so that the emore naturall wisedome men have, the more in danger they are to despile and undervalue the wayes of God, as being better able to reason and to cavill against them, Math. 11.25. Att. 4.11. Iohn 7. 48. 1. Cor. 20. 28. 2.8. 2. Cor. 10. 5, 6. Therefore first in the ministry of the word wee must continue our labour, though Israel be not gathered, E(1) 49.4,5. We must stretch out our hands, though it be to a disobedient and gain saying people, Esay 65.2. whether they will hear, or whether they will forbeare, we must soeak unto them, be they never fo rebellious, Ezek. 2.7. and the reafon is, because the word is never in vaine, but it doth ever prosper in the worke whereunto God sends it, Esay 55. 11. If men be righteous, they walk; if wicked, they itambled, and in both there is a freet favour unto God, 2. Cir. 2. 15. Gods worke is accomplished, his glory promoted, the power of his Gospel commended in the one and the othere:

c Pudet doctes homines ex difcipules Platonis fieri difcipulos christi &c. vid Aug.de civir Dei 1. 10.c. 19.& l. 13.c. 16. & Ep.101 d ύπακέουσιν EURY TYERION παρακέσασι REITHEIOV. Clem. Alex. in pratrephe. e Vultures unguento fugantui & scarabei rofa Plin, & Ælian . navdages po-Siva xeldev-Tas μύρφ TE-ASUT QU ASYSoi. Clem. Padag. 1.2.c.8

ό γὰς Στόϊκος ἔςως ώσπες ὁι κάνθαςοι λέγονται τὸ μὲν μύςον ἀπολείπεν» τὰ θὲ θυσώθη διάκειν. Plutarch. Quòd Stoici doceant abfurdiora poetis. μύςον τῷ πεςιςεςῷ ρωμή, τῶ θὲ κανθάςω φθόςα. Νίβεη. Hom. 3. in Cantic. τὸν ἀλεςον ὀθμη μύςων ἐκταςαθεσθαι κὰ μαίνεσθαι λέγεσι. Plutarch in conjugalib-pracipt.

as the vertue of a freet favour is seene as well by the Antipathy which one creature hath unto it, as by the Refreshment which another receiveth from it: the strength of a rock, as by holding up the house that is built upon it, so by breaking in pieces the thip that doth dath against it : the force of the fire, as well by confuming the droffe, as by refining the gold: the power of the water, as well in finking the ship that leakes, as in supporting the ship that is found. The pillar of the cloud was as wonderfull in the darknesse which it cast upon the Egyptians, as in the light which it gave unto the Ifraelites, Exed. 14. 20. The power of the Angel as great in striking terror into the souldiers, in speaking comfort unto the woman, Math. 28. 4, 5. Secondly, In attendance on the Word, we must resolve rather to walke with the wise though few, then to follow a multitude to doe evill, and to stumble with the wicked, though they be many: rather enter the Arke with a few, then venture the flood with a world of finners: rather goe three or foure out of Sodome, then bee burnt for company: We must not affect an Humorous fingularity in differing unnecessarily from good men, being one for Paul against Apollo, and ther for Apollo against Cephas: but we must ever affect an holy and pions fingularity in walking contrary unto evill men, in thining as lights in the midst of a crooked and perverse Nation, Phil. 2. 15. for the Righteous is more excellent then his neighbor, Prov. 12. 26. Though there be but few in the way, there will bee many in the end of the journey:

As the Tribes and Families went up divided towards Ierusalem, but when they were come thither, they appeared every one of them before God in Sion,

Pfal.8.4.7.

Secondly, In that the Prophet calleth upon his hearers to attend unto his doctrin by this argument because it will be an evidence of their prudence & wisedome, we learne, That true and solid wisedom doth draw the heart to know aright namely, to consider and ponder the judgements, blessings, wayes, and word of God in order to the chiefe ends, and accordingly to direct all their conversation: for in Gods account that knowledge which doth not edifie, is no knowledge at all, I. Cor. 8.2. None are bus wise men, which are not wise unto salvation, 2 Tim. 3.15. who doe not draw their wisedom from his Word, and from his commandements, Psal. 19. 7. 119.98, 99. Ier. 8 9.

There is a twofold misedome, as the Philosopher distinguisheth, σορία ολως and κατὰ μές Θ: wiseaome in some b particulars, as wee esteeme every
man who is excellent in his profession, to bee
a wise man eonsque, so farre as concernes the
managing of that profession: as when a man
knowes all the necessary Principles and maximes
of that way wherein he is, the right ends thereof,
and the proper conclusions deducible from those
principles, and derigible unto those ends. And
next, misedome in generali and in persection,
which is of those principles, ends, and conclusions which are universally and most transcendently necessary unto a mans cheesest and most
generall

Sect. 6.

a Ethic. lib .6. cap. 7. b Mayers & BEID OUR ECT Counquoir &-Xwy Tis &x 3n κ μάχαιραν त्रहुठेड माथ्ये. हेरी' dy Tis es Tas NOTASas ix-Dus Eußann. AAA Est Tis Degradisch To πράγματι. Philemun apud Athenaum, lib. 7. (40 11. 0 Liv. lib. 39.

C'ETISHUN דמע דונוום ב Tov, Ethi.l.6. C.7. n aexixo-דמדא צו איץ -HOVIKOTÁTH में में केळाहर रेड-Las ous av-THETHY THE באאמה בדובאmas Sixauor , א דע דפאשה אל ד' מצמשו דסוauln. Arift. Metaphyfic. 1.2.cap.2. שפתבי ען שמע-

πολῶν ἢ Θαυμαςῶν ἐπιςήμη, Rhêtoric. lib. I. cap. 37. d Vide Field of the Church. lib I. c. I.

Sect.7.

generall goods and this the c Philosopher calleth the knowledge of the most excellent and bonourable things, or of the last end, and cheefe good of man. Now the end by how much the more supreme. perpetuall, and ultimate it is, by fo much the more it hath of excellency and goodnesse in it, as bearing thereby most exact proportion and conveniency to the foule of man d; for the foule being immortall it selfe, can have no finall satisfaction from any good which is mertall and perishable: and being withall so large and unlimited, as that the reafonings and defires thereof extend unto the whole latitude of goodnesse, being not restrained unto this or that kinde,, but capable of defiring and judging of all the different degrees of goodnesse which are in all the whole variety of things, it can therefore never finally acquiesce in any but the most univerfall and comprehensive goodnesse ; in the nearer or more remote participation whereof confisteth the different goodnesse of all other things.

This supreme and absolute goodnesse can indeed be but one, all other things being good by the varticipation of that. There is none good but Gne, that is God, Math. 19.17. But because there are Two sorts of men in the world, righteous and wicked, the seed of the noman, and the seed of the serpent: therefore consequently there are Two sorts of ends which these men doe differently pursue. The end of wicked men is a happinesse which they out of their own corrupt judgements doe shape unto themselves, and unto which they doe sinally carry all the motions of their soules,

callen

called in Scripture the pleasures of sinne, and the wages of iniquity, Hebr. t1. 25. 2 Pet. 2. 15. that thing whatfoever it is, for obtaining whereof men do direct all their other endeavours, as profit, pleafure, and honour or power; and there are mediums exactly proportionable unto these ends; namely, the lufts of the flesh, the lufts of the eyes, and the pride of life, 1 Fob. 2. 16. And there is a mifdome confonant unto these ends and means, and fit to direct and manage these lusts unto the actaining of those ends; which therefore the Apostle calleth the wisedome of the flesh or corrupt nature, Rom. 8.7. and St Fames, a wildome earthly, fenfuall, and divelift, James 3. 15 earthly, managing the lufts of the eyes unto the ends of gaine; fenfuall, managing the lufts of the flesh unto ends of pleasure; and divellish, managing the pride of life unto ends of power. But fuch wisedome as this, God esteemes very foolishnesse; My people are foolish, fottish children, they have no understanding : Why? They are mise to do evill, but to do good they have no knowledge: Ier. 4. 22. Wisedome is onely unto that which is good; he is the wifest man who is simple and ignorant in the trade of evil!, Rom. 16. 19. If any man amongst you feemeth to bee wife in this world, let him become a foole that bee may be wife: I Corinth. 3.18.

On the other side, the true and ultimate end of riague Deus righteous men, is Almighty * Ged as most glerious mus wores, in himselfe, and most good unto us; or the feeking as caps. vid. of his glory, that he may be honoured by us and de Trinic lib. of our own salvation, that were may be glorified.

* Fecifi nos ad.

te, & inquietă
eß Cor nost um
donec requi feat
in te. Aug Confest. li. 1.ca. 1.
Omnis mibi copia qua Dous
meus non est,
Egestas est, lib.
13. cap. 8. vid.
de Trinit lib. 8.
c. 3. de Civit.
Dei. li. 12 c. 1.

Qqq

* Beatitude bac due requirit, fructionem incommutabilis Boni, & certitudinem ateriafrattionis, vid. Aug de Civ. Dei lib. 11. cap. 13.

by him. The fruition of him as the highest and first in genere veri, and the greatest and last in genere boni. the chiefest object for the minde to rest in by knowledge, and the heart by love : this must needs be the best of all ends, both in regard of the *excellency of it, as being infinitely and most absolutely good: and in regard of eternitie, fo that the foul having once the possession of it, can never be to feek of that happinesse which floweth from ir, Job. 6. 27. 28. The proper meanes for the obtaining of this end, is the knowledge of God in Christ, as in his Word he hath revealed himfelf, to be known wor-(hipped, and obeyed; for there onely doth he teach us the way unto himself: and true wisdome is the pursuing of this meanes in order unto that end. For though many approaches may be made towards God by the fearch and contemplation of the creature, yet in his word he hath shewed us a more full and excellent way, which onely can make us mife unto salvation through faith in Christ Fesus, 2 Tim. 2.15. Prov. 9.10. Ecclef. 12. 12, 12. fer. 9. 22 24.

Sed. 8.

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All the thoughts and wildome of men is spent upon one of these two heads, either the obtaining of the good which we want: or the avoiding and deckining the evill which we seare. And by how much the more excellent and difficult the good is which we want and by how much the more pernicious and im ninent the evill is which we feare, by so much greater is the misedome which inboth these procures the end at which we syme. Now then what are the most excellent good this good

Vid. Ariftot. de

Meliora & ma-

jora. Rhetor.

lib. I.sap. 6.7.

iis aue Bona funt . & aue

things which we want? food is common to us with other creatures. Raiment, houses, lands, poffessions, common to us with the worst men: take the most admired perfections which are not heavenly, and we may finde very wicked men excell in them. All men will confesse the soule to be more excellent then the body; and therefore the good of that to be more excellent then of the other: and the chiefe good of it to be that which doth most advance it towards the fountaine of goodnesse, where is fulnesse of perfection, and perpetuity of fruition. The excellency of every thing standeth in two things. The perfection of beauty wherein it was made, and the perfection of we for which it was made. The beauty of min, especially in his foule, confifts in this, that he was made like to God, after his Image, Gen, 1. 26, 27. and his end and use in this, that he was made for God, first to ferve him, and after to enjoy him; for the Lord hath set apart him that is godly for himselfe, Psal. 4.3. This people have I formed for my selfe, they shall shew forth my praise, Isa. 43. 21. There. fore to recover the Image of God, which is in knowledge, righteousnesse, and true holinesse, Colof. 3. to. Epnef. 4.24. to work to the fervice and glory of God, Job. 15.8. to aspire and to enjoy the possession and fruition of God, Exad. 23. 18. Phil. 1. 23. must needs bee mans greatest good; and by consequence, to arrend on the meanes hereof, must needs bee his greatest wifedome.

What is the most pernicious and destructive Qqq 2

evill which a man is in danger of? not the loffe of any ontward good things what foever, for they are all in their nature perishable; we enjoy them upon these conditions to part with them again: no wifedome can keep them ; Meat for the belly, and the belly for meats , but God fall defirey loth it and them: 1 Cor. 6. 12. Nor the suffering of any outward troubles, which the best of men have suffered, and triumphed over; But the greatest losse is the losse of a precious foul, which is more worth then all the world, Matib. 16.26. and the greateft fuffering is the wrath of God upon the conscience, Pfal. 90.11. 16.22.14. Heb.10.31. Matth. 10.28. Therefore to avoid this danger, and to fnatch this darling from the paw of the Lion, is of all other the greatest wifdome. It is wisdome to deliver a City, Eccles. 9. 15. much more to deliver a foul, Prov. 11., o. Angeli. call, Seraphicall knowledge without this, is all worth nothing, I Cor. 13.1,2.

Videntur pfi Angeliex Scrip. tis Evangelicis, & minifle io Apostolico pluima diduciffe, Vid Chryloft, Hom I in Iohan Gregor Nillen. Hom 8. in Cantic. Theophy act. & Occumen. in Eph. alios apud Sext. Se nenfli 6 Annot. 165. 182. Wide Greg. Tholof n de Repub li 24.

& 199.

Sed. 9.

Therefore we should learn to shew our selves wise indeed by attendance on Gods Word. If the most glorious creatures for wisdom and knowledge that ever God made, the bleffed * Angels were employed in pullishing the Law of God, At.7.53. Gal. 3. 19. and did with great admiration look into the mysteries of the Gospel, and stoopedown with their faces towards the mercy Seat , 1 Pet 1.12. Eph. 3.10. Exod. 37. 9. it cannot but be also our chiefest wifdome to hide the world in our hearts, and to make it our companion, and Concelor (as David did, Pfal.119.24.) We esteeme him the wifest man who followeth the best and fafest * Counfell, and hai

that which will most preserve and promote his in-terest, his bonour, and his conscience. Herein was Rehoboams weaknesse, that by passionate and temerarious Counfels he fuffered his honour to be stained, his interest to be weakned, and his conscience to be defiled with resolutions of violence and injustice. Now, there is no counsel to that of Gods Word. It illightneth the eyes, it maketh wife the simple, Pfal. 19.7, 8. It is able to make a man wife * for himselfe, and unto salvation, which no other counsell can do, 2 Tim. 2. 15, 16. there is no cale that can be put, though of never fo great intricacie and perplexity, no doubt fo difficult, no tempration fo knotty and involved, no condition whereinto a man can be brought so desperate, no imployment fo darke and uncourt, no fervice so arduous, or full of discouragements, in all which to farre as respecteth conscience and falvation, there are not most clear and satisfactory expedients to be drawn out of Gods Word if a man have his judgement and fenses after a spiri uall manner exercised in the searching of it. That we are so often at a stand how to state such a question, how to satisfie such a scruple, how to cleare and expedite such a difficultie, how to repell fuch a Tempration, how to manage fuch an action, how to order our wayes with an even and composed spirit in the various conditions whereinto we are cast in this world, doth nor arise from any defect in the word of God, which is perfeet and able to furnish us unto every good work, but only from our own ignorance and unacquaintance with

"Mio & orentus
"Sis v'y avis or occulte vivendo.

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Sunt quedam false opiniones que ulcus non gignunt: Sunt etiam errores venenati, qui animom depascuntur, vid. Plutarch, de superstit.

with it, who know not how to draw the general! rule, and to apply it to our own particular cases: and this cannot but be matter of great humiliation unto us in these sad and distracted times, when besides our civill breaches, which threaten desolation to the Stare, there should be so many and wide divisions in the Church; That after so long enjoyment of the Word of God, the Scripture should bee to so many men as a fealed book, and they like the Egyptians, have the darke fide of this glorious pillar towards them full; that men should be toffed to and fro like children, and carried about with every winde of dostrine, and fuffer themselves to be bewitched, devoured, brought into bondage, spoiled, led away caprive, unskilfull in the word of righteoufnesse, unable to discerne good and evill, to prove and try the spirits whether they bee of God, alwayes learning, and never able to come to the knowledge of the truth; and this not onely inmatters problematicall, or circumstantiall, wherein learned and godly men may differ from one another, & yet still the peace and unity of the Church be preserved (for things of this nature ought not to be occasions of schisme, or secessions from one another) but in matters which concern lite and godlinesse, touching the power of Gods lam, the nature of free grace, the subjection of the conscience unto morall precepts, confession of finne in prayer unto God, and begging pardon of it : the differen cing of true Christian liberty from loose, profine and wanton licentiousnesse, and a libertie to vent and publish what perverse things scever men pleafe:

please; the very being of (hurches, of Ministers. of Ordinances in the world ; the necessity of humiliation and solemne repentance in times of publick Indgements; the tolerating of all kinde of Religions in Christian Common-Wealths; the mertality of the reasonable soul, and other the like pernicious and perverse doctrines of men of corrupt minds (the Devils Emissaries,) purposely by him stirred up to hinder and puzzle the Reformation of the Church; These things I say cannot but be matter of humiliation unto all that fear God, and love the prosperity of Sion; and occasions the more earnestly to excite them unto this wisdome in the Text, to hear what God the Lord fayes, and to lay his righteous wayes so to heart, as to walk stedfastly in them, and never to stumble at them, or fall from them.

Now there are two things which I take it, the Sed. 10. Prophet in this close of his Prophecy feems principally to aime at anamely, the judgements, and the Hestings of God. His righteous wayes in his threat nings against impenitent, and in his promises made unto penitent finners. These are the things which wife and prudent men will confider in times of trouble.

For Judgements; there is a twofold knowledge of them : the one naturall by fense, the other spirituall by fairb. By the former way wicked men do abundantly know the afflictions which they fuffer, even unto vexation and anguish of spirit. They fret themselves, Ifa. 8. 21. they are gray headed, with very trouble and forrow, Hof. 7.9, they gnam their

their tongues for pain, Revel. 16. 10. they pine away in their iniquities, Levit. 26.39. they are mad in their calamities, have trembling hearts, failing of eyes, and forrow of minde, &c. Deut. 28. 34. 65 and yet for all this they are faid in the Scripture, when they burn, when they confume, when they are deyoured, not to know any of this, or to lay it to heart, 16. 42.25. Hof. 7.9. Fer. 12. 11. and the reason is, because they knew it not by faith, nor in a spirituall manner in order unto God. They did not fee his name, nor beare his rod, nor consider his hand and counsell in it, nor measure his Judgements by his word, nor look on them as the fruits of finleading to repentance, and teaching righteoufnesse: nor as the arguments of Gods displeasure. humbling us under his holy hand, and guiding us to feek his face, and to recover our peace with him. This is the spirituall and prudent way of knowing judgements, Mic. 6. 9. Ifa. 26. 8, 9. 164. 27.9. Levit. 26. 40,41, 42. Scire eft per cam fam feire true wifedom looks on things in their Causes: Resolves Judgements into the causes of them, our simmes to be bewailed, Gods wrath to be averted; makes this observation upon them, Now I finde by experience, that God is a God of truth: often have I heard Judgements threatned against finne, and now I fee that Gods threatnings are not empty winde, but that all his words have truth and substance in them. The first part of wisdome is, to fee Judgements in the word before they come, and to hide from them: (for as faith in regard of promifes is the substance of things hoped for, and seeth a being

a being in them while they are yet but to come; lo is it in regard of threatnings the Subitance of things feared, and can fee a being in Judgements beforethey are felt.) The next part of wifedom is. to fee God in Judgements, in the rods when they are actually come, and to know them in order unto him. And that knowledge Gands in two things: first to resolve them into him as their Authour. for nothing can hurt us without a commission from God, Job. 19. 11. Satan spoiles Job of his children, the Sabeans and Chaldeans of his goods, but he lookes above all thefe, unto God, acknowledging his goodnesse in giving, his power in taking away, and bleffeth his name, lob. 1. 21. lofepb lookes from the malice of his bretheren, unto the providence of God; He fent me before you to preferve life, Gen. 44. 5. If the Whale fw illow Ionah, God prepares him, Ionah 1.17. and if he vomit him up again, God speakes unto him, chap. 2. 10. Second ly, to direct them unto him as the end; to be taught by them to feeke the Lord, and wait on him in the way of his judgements; to be more penitent for finne, more fearefull, and watchfull against it, to fludy and practife the skill of fuffering as Christi ans, according to the will of God, that he may be glorified, Pfa. 94.12. Pfa.119.67.71. Zach.12.9.1. May 26.9. Heb. 12.11. Deut. 8. 16.1. Pet. 4.16.19.

So likewise for Blefings; there is a double knowledge of them: one fensuall by the flesh, the other spirituals in the conscience. The former is but a brutish and Epicurean feeding on them without searce as Israel upon quaites in the wil

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Perdidifis utilitatem calamitatis & mia ferrimi facti estu, & pessimi permansstus. Aug. de Civ. Dei l. 1, c. 22.

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derness; as Swine which feed on the fruit that fals down, but never look up to she tree whereon it grew ; to use bleffings as Adam did the forbidden fruit, being drawn by the beauty of them to forget God: as our Prophet complaines, Hof. 13. 6. But spiritual knowledge of Bleffings is to take and fee the goodness of the Lord in them: To look up to him as the Author of them, scknowledging that it is he who giveth us pomer to get wealth, and any other good thing, Deut. 8. 17.18. Pfal. 177.1. Prev. 10. 22. and to be drawn by them unto him as their End, to the adoring of his bounty, to the admiration of his goodnesse, to more chearfulnesse and stronger engagements unto his service, to fay with 3acob, He gives me bread to cate, and raiment to put on , therefore be foal be my God. Gen. 28.20. He giveth me all things richly to enjoy; therefore I will truit in him, & Tim. 6. 17. Catalogues of mercy should beget resolutions of obedience, 10/2. 24. 2, 14.

Thirdly, we have here a fingular commendation of the Dollrine which the Prophet had delivered unto the people of God; namely, that it was altogether Right, and the way which God required them to walk in, whatever Judgement carnall and corrupt minds might passe upon it. Now the Doctrine of Gods Judgements, Precepts, and Pro-

mises, is said to be Right diverse wayes.

there is nothing more profoundly and exactly rational then true religion; and therefore convertion is called by our Savious a conviction. There

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Pleuchus ell
filogifmus cumcontradictivue
monelusionis. Asist. Elenchol.
8. c. 1. Et
may you est
arium dispusantem uncere.
Steph. ex
Platone.

is a power in the word of God to stop the mouthes and dispell the cavillations of all contradictors; fo that they flat not be able to refift, or speak againft the truth that is taught, 10h. 16. 8. Tit. 1. a. 10. A8. 6.10. Mat. 22. 24. and the Apostle calleth his Ministry, ba Declaration and a manifest ation of the truth of God unto the confciences of men, 1 Cor. 2. 4. 2 Cor. 4. 2, and Apollos is faid mightily to have convinced the Tewes, shewing or demonstrating by the Scripture that lesus was Christ, Att. 18. 28. therefore the A postle calleth the devoting of our selves unto God, a Reasonable Service, Rom, 13, 1, and those that obey not the Word, are called unressonable or abfurd men, that have not wisedome to discerne the truth and equity of the wayes of God, 3 Theff. 2.2. What can be more reasonable, then that he who made all things for himself, should be ferved by the Creatures which he made? That we should live unto him who gave us our being? That the fupream will should be obeyed, the infallible truth beleeved, that he who can defiroy, should be feared, that he who doth reward should be loved and erusted in; That absolute Instice should vindicate it felf against presumpruous disobedience, and absolute goodnesse extend mercy unto whom it pleafeth? It is no marvel that the holy Spirit doth brand wicked men throughout the Scripture with the diffracefull title of Pools, because they reject that which is the supreme rule of wisedome and hath the greatest perfection and exactnesse of reason in it, Ier. 8. g. Rrr 2 2. In

b Demonstration est Syllogismus Scientificus. Arist. poster. Analye, lib. t. o.b.

Nullam scelus rationem habet. Liv lib. 28.

c istepia yea-क्रो रहें बेर्डिक travtia bar, EUTO HA VO-คีง นฉังงอง 6μολογήσα τα eignudua. G.C. Iuft. Mart. dialog. cum Tryphon. Qued de luo codice Iufinianus, verius de facro codice affirmatur, con trarium aliqui d in hoc codice positum, nulvindicabit & c. Cod. de vetc. re Iure enucleando. 1.3. Sea, 15 6 1. 3. Scat. 15.

2. In regard of their contonancy and o Hay. mony within themselves pasthat which is right and ftrait hath all its parts equall and agreeing one unto another: fo all the pirts of Divine Do-Orine are exactly futeable and conforme to each other. The promises of God are nor yes and nay, but yea and Amen, z. Cor, 1 19,20. However, there nay be feeming repugnances to a carnall and aprious eye (which may feem of purpose allowed for the exercise of our diligence in searching, and humility in adoring the profound refferand perfection of the word) yet the Scriptures have no obliquity in them at all, but all the parts thereof doe most inrimately consent with one another, as being written by the Spirit of truth who cannot lye, nor deceive, who is the same yesterday, to day, and for ever.

3. In regard of their Direanesse unto that End for which they were revealed unto men, being the strait road unto eternall life, able to build us up and to give m an inberitance, Act. 20.22. In which respet the word is called the word of life, Att. 5. 20. and the Gofpel of Salvation, Eph.1.13. yea, Salvation it felfe, lob. 4.22. lob. 12.50. AH. 28.28. as being the way to it, and the instrument of it, 2. Tim. 2.15

16,17. 7am, 1.21.

4. In regard of their Conformity to the holy d Non ideirco nature and will of God, which is the d originall jufte voluit rule of all Rectirude and Perfection. Law is noquia futurum juftum fuit thing but the will of the Law-giver, revealed with quod voluit : fed quod voluit , idcirco justum fuit quia ipfe voluit - fecundum cam juftumeft quod juf-

um eft, &c. Hug. de Sacrament, ltb, 1. part. 4. cap. 1.

an intention to binde those that are under it and for the ordering of whom it was revealed. That will being in God most holy and perfest, the Law or word which is but the parefaction of it must needs be boly and perfest too; therefore it is called the acceptable and perfect will of God, Rom. 12.2. Col, 1. 9. It is also called a word of truth, import ing a conformity between the minde and will of the speaker and the word which is spoken by him; in which respect it is said to be Holy, suff, and Good,

Ram. 7.14.
5. In regard of the Smoothnesse, Plainnesse, Perspicusus nelle of them, in the which men may walke furely, eafily, without danger of wandring, sumbling, or miscarriage; as a man is out ofdan ger of missing a way, if it bestrait and direct with out any turnings: and in no great danger of falling in it, if it be plaine and smooth, and no stumbling black left in it. Now such is the word of God to those who make it their way, a strait way, which looketh directly forward, Pfal. 5.8. Heb.12.13. An even and finooth may, which hath no offence or flumbling block in it. Pfal. 26. 12. Pfal. 119. 165. It is true, there are survinga, hard things to exercise the study and diligence, the faith and prayers of the profoundest Scholers; waters where in an Elephant may swimme : but yet as nature hath madethings of greatest necessity to be most obvious and Common, as aire, water, bread and the like; whereas things of greater rarity, as gemms and jewels, are matters of honour and ornament, not of daily use: so the wisedome of God hath Rrr 2

e In iis que A. perte in Seripturis pofita funt inveniuntur illa omnia que con tinent faem , morefque viverdi. Aug. de doct. Christian, lib. a. c. 9. & Ep 3.2dVo lufian.&contr. Ep. Petilian. cap. s. Vid. Theodoret. Serm. 8. de Martyrib. S. 12.

fo tempered the Scriptures, asthat from thence the mifel Selemen may fetch jewels for ornament, and the nonest Lazarus bread for life; but theferthings which are of common necessity, as marters of Faith, Love, Worthip, Obedience, which are universally requisite unto the common satuation, (as the Apostle expresseth it, Jude ver. 7. Tit. 1. 4.) are so e perspicuously set downe in the holy Scriptures, that every one who hath the Spirit of Christ, hath therewithall a judgement to difcern lo much of Gods will as shall suffice to make him beleeve in Chirft for righteoufreffe , and by worthip and obedience to ferve bin unto falvation; The way of Holineffe is fo plain, that fimple men are made wife enough to finde it out, and wayfaring men, though fooles, doe not erre therein, Pfal. 19. 7. Efm 32. 4. Efay 25. 8. Matth. 11,35.

From all which we learn. First, to take heed of picking quarrels at any word of God, or presuming to passe any bold and carnall censure of ours upon his righteous wayes. When God doth fet his Word in the power and workings of it upon the spirit of any wicked man, making his conscience to heare it as the voyce of God, it usually worketh one of these two effects: either it subdues the soule to the obedience of it by convincing, judging, and manifesting the secrets of his heart, so that he falleth down on his face and worshippeth God, 1 Cor. 14, 25. Or else it doth by accident exaite and emage the naturall love which is in every man to his susts, stirring up all the proud

arts

erts and reasings which the forge of a corrupt. heart can shape in desence of those take against the fword of the spirit which would cut them off; as that which hindreth the courfe of a river, doth accidentally enrage the force of it, and cause it to fivell and over runne the bankes , and from hence arifeth gainfrying and contradition against the word of grace, and the wayes of God as unequall and unreasonable, too first, too severe, mo hard to be observed, Exek. 18. 25. fruffing mic , Mal. 1. 13. gathering odious Confequences from it, Rom. 2. 8. Replying againft it, Rom. 9. 19, 20. cafting repreaches upon it . for. 20.8.9. enviously fuelling at it, All. 12. 45. There are few finnes more dangerous then this of picking quarrels at Gods word, and taking up wespons against it. It will prove a burthersome stone to those that burthen themselves with it, Zach. 12.2. Math. 21. 44. Therefore when ever our crooked and corrupt Reason doth offer to except against the wayes of God as unequal, we must prefently conclude as God dorh , Each. 18, 25. that the inequality is in su, and not in them. When a Leme man stumbleth in a plaine path, the fault is not in the way, but in the foot : nor is the potion but the palate too blame, when a feverish distem permaketh that seeme bitter which indeed was fweet. He that removeth in a Boat from the shoare, in the judgement of sence seeth the houses or trees on the shoare to torter and move, whereas the motion is in the Bout, and not in them. Uncleane and corrupt hearts, have uncleane no

set vermula illa apud Senecam que cun cuch effet cubien lum effe tenebrofum quere-בו של שעופון-THY TINGE אמידת אן מא-In pairitus yevousious-MAN CUNSTS TO TOTOVEX-אש דני ציסקסץ diliame 34. Plutarch. de Animi Trazquiltitate.

rions of the pured things, and conceive of God saf he were fach a one as themselves. Pfaleso. the froid of the foir it which would cut themost

Cefet volunt as propria . eb non erit Infernus, de, vid. Bermard, Serm. 2. de : Refurrect.

Secondly, it should teach us to come to Gods Word alwayes as to a Rule, by which we are to meafure out felves, and take heed of wrefting and wrying that to the corrupt fancies of our owner evil hearts, as the Apostle suith some men do to their owne destruction, 3. Pet. 2. 16. 48.12.10. Every wicked man doth, though not formally and explicitely, yet really and in truth, fet up his owne will against Gods, resolving to doe what pleafith himfelfe, and nor that which may pleafe God, and confequently followerh that reason and councell which waites upon his owne will, and not that Word which revealleth Gods. Yet because he that will ferve himfelfe, would faine deceive himselfe too (that so he may doe it with lesse regret of conscience) and would faine seem Gods fervant , but be bis owne, therefore corrupt Reafon fets it felfe on work to a excogitate fuch difting Hisps and evalions, as may ferve to reconcile Clem. Alexe Gods word and a mans owne luft together. Luft

a Bid CovTal. Tros Tas on-Dunias This redola Strom. lib.7.

είς τας isias μετάγεσι δόξας. Ibid. κλέπτεσι τον κάνονα της ηκκλησίας, τας εδίαις όπιθυμίαις κὸ φιλοδοξίας χαριζομείοι. Ibid. ελκοντες προς τιμο εαυτών οςylu To Evaly shor &c. Juffin. Martyr. Ep. ad Zenam. Simplicitatem fermonis Eccle fiallici id volunt fignificare quod iph fentiunt. Hieron, ep. vid Aug. de doct. Christian lib. 3. eap. 30. Scripturas tenent ad fpreiem,num ad falutem. de Baprifm. contr. Donati lib. 3. cap. ult. Eas freundum funm fenfum legunt, de Grat. Chrift.lib. s.c.43, Sequituy voluptatem non quam audit, fed quam attulit , & vitia fun cum capit putare fimilia praceptis, indulget illis non timide nec obscure; Luxuriatur otiam invoerto capite. Sen, de vica Beata cap. 13 Nordum bee negligentia deum penerat, nec interpretando fibi qui que jus furandum & leges aplas faciebat, fed suot potius mores ad en accommodavat. Liv.

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layes, steale; God sayes no, thou shalt not steale; carnall Reason, the advecte of Lust, comes in and distinguishesth: I may not steale from a neighbour, but I may weaken an enemy, or pay my selie the stipend that belongs to my service, if others doe not; and under this evasion, most innocent men may bee made a prey to violent Souldiers, whouse the name of publike interest to palliate their own greedinesse. Certainly, it is a high presumption to tamper with the word of Truth, and make it beare salse witnesse in favour of our owne sinnes; and God will bring it to a tryall at last whose will shall stand, his, or ours.

Lastly, this serveth as an excellent boundary both to the ministration of the Preacher, and to the faith of the hearer, in the dispensing of the Word; first, To us in our ministry, that we deliver nothing unto the people but the Right mayes of the Lord, without any Commistures or contemperations of our owne. Mixtures are usefull onely for these Two purposes, either to slaken and abate something that is excessive, or to supply something that is desicient, and to collect a vertue and efficacy out of many things, each one

\$ 14.

* Har n upoffer in the transfer of the Xalgoric enquals a finite of the transfer of the transf

Naz Oral. I. Qui frumento avenam immissuit, quast de corrupto agi petel, l 26. 2d Leg. Aquil. P. S. 20. Aurum accepisti, aurum redde; noto mibi pro aliis atia sabicicias; noto pro auto dut impudenter plumbu, aut fraudulenter aramenta supponas; noto auri speciem sed naturam stant, Vincent Livin, Lege Cornella cavetur ut qui in aurum vitii quid addiderit, qui argenteos numinos adulterimos saverit, satsi crimine tenentur. 1 9 P. Leg. Cornel. de salis. Qui tabulam legis resizerit vel quid inde immutaverit, Lege sulia peculatus tenesur, 1.8. P. ad leg. sul peculat.

SIL

Instrumentum rem principalem sequitur, vid. Locati condudi, P.Leg.19. Scet.2.

In Itinere non debet extrui ædificium, 19.P.
f Servitus vindicetur.

Nequis vela Regia aut Titulum
audeat alienis
rebus imponere
Cod. 1, 2. Tit.
16. Qui rem
depositam in usus suos invito
Domino converterit, surti Rens
est, Leg. 3. Cod
Depositi vel contra.

of which alone would have been ineffectuall: and fo all Heterogeneous mixtures doe plainely intimate either a visionfneffe to be corretted, or a weaknesse to be supplyed, in every one of the sim. ples which are by humane wisdome tempered together in order unto some effect to be wrought by them. Now it were great wickednesse to charge any one of these upon the pure and perfeet Word of God; and by consequence, to use deceit and infincerity by adulterating of it, either by fuch gloffes as diminish and take away from the force of it, as the Pharifees did in their carnall interpretations (confuted by our Saviour, Matth. 5.2 1, 27, 38, 43.) or by fuch Superinducements of humane Traditions as argue any defect, as they also did use, Matth. 15. 2,9. Humane Arts and Learning are of excellent use as Instruments in the managing and searching, and as meanes and witnesses in the explication of holy Writ, when piously and prudently directed unto those uses. But to stampe any thing of but an humane Originall with a divine character. and obtrude it upon the consciences of men, (as the Papists doe their unwritten traditions) to binde unto obedience; to take any dead child of ours (as the Harlot did, I Kings 3.20.) and lay it in the bosome of the Scripture, and father it upon God; to build any ftructure of ours in the road to heaven, and stop up the way; is one of the highest and most daring presumptions that the pride of man can aspire unto: to erect a throne in the consciences of his fellow creatures, and to counter-

counterfeit the great Seale of Heaven for the countenancing of his own forgeries; is a fin most feverely provided against by God, with speciall prohibitions and threatnings, Deut. 12.22. Deut. 18.20.ler. 26.2. Prov. 30.6. This therefore must be the great care of the Ministers of the Gofple, to thew their fidelity in delivering onely the Counsell of God unto his people, Acts 20.27. to be as the Two golden pipes which received ovle from the Olive branches, and then emptied it into the gold, Zach. 4. 12. First, to receive from the Lord, and then to deliver to the people, EZek. 2. 7. Efay 21.10. Ezek. 3.4.1 Cor. 11.23. 1 Pet. 4.11. Secondly, The people are hereby taught, first, To examine the doctrines of men by the rule and standard of the Word, and to measure them there, that so they may not be seduced by the craftinesse of deceivers, and may be the more confirmed and comforted by the doctrine of fincere teachers; for though the Indgement of Interpretaties belong principally to the Ministers of the Word, yet God hath given unto all Belevers a Indgement of discretion, to try the spirits, and to search the Scriptures, whether the things which they beare be fo or no, 1 lob. 4, 1, Att. 17.11. 1 Theff. 5. 21. for no man is to pinne his own foule and falvation by a blinde obedience upon the words of a man who may millead him; nay not upon the words of an Angel, if it were possible for an Angel to deceive, Gal. 1.8. 1 Kings 13.18,21. but onely and immediately upon the Scripture, except when the blind lead the blind, the leader only should Sffa

Vid Davenant. de Indice & norma fidei. Chap. 25.31.

1fed.Pelut.lib.

fall into the dirch, and the other goe to heaven for his blind obedience in following his guides towards hell: whereas our Saviour tels us buth Shall fall, though but one be the leader, Math. 15. 14. Matth. 23.15. Secondly, Having proved all things, to hold faft that which is good, with all readineffe to receive the righteons wayes of God, and submit unto them, how meane soever the Inftrament be in our eyes, how contrary foever his meffage be to our wills and lufts. When God doth manifest his Spirit and Word in the mouths of his Ministers, we are not to consider the vessell. but the Treasure, and to receive it as from Christ, who to the end of the world in the dispensation of his Ordinances, speaketh from heaven unto the Church, 1 Theffiz.13. a Cor. 5.20. Heb. 12.25. Math. 28.20.

S 15.

Fourthly, In that it is faid, That the Just will walk in them, we may observe Two things. 1. That Obedience, and walking in the right wayes of the Lord, is the end of the ministry, That the Saints might be perfetted, that the body of Christ might bee edified, that men might grow up into Christ in all things, Bob. 4. 11. 15 . that their eyes might be opened, and they turned from dar bueffe to light; and from the power of Satan unto God; Act. 26.16,17,18. The Propher concludeth that he hath laboured in vaine if Ifrachbe not gutbered, Bin 4904,5. Withour this the Law is vaine the pencef the Seribe in wine, Ler. 8. 8. better not know the way of Righteonfneffe, then having known it, to turne from the holy Commandement which

which was delivered unto us, 2. Pet . 2.21. Wa should esteeme it a great misery to be without Preaching, without Ordinances, and so indeed it is; of all famine, that of the Word of the Lord is the most dreadfull ; better be with Gods prelence in a wildernesse, then in Cancan without him, Exed. 33.15. better bread of affliction, and water of affliction, then a famine of hearing the word, to have our teachers removed, Amos 8.11. Blay 30.20. this is mischiefe upon mischiefe, when the Law perificish from the Prieft, and there is no Vision, Ezek. 7.26. and yet it is much better bee in this case, without a Teaching Prieft, and without the Law, then to enjoy them, and not to walk anfwerably unto them; where the Word is not a favour of life, it is a favour of death unto death, ex. ceedingly multiplying the damnation of those that doe despiseit, 2 Cor. 2.15. Matt. 11. 22,24. First, it doth ripen those sinnes that it findes. making them much more finfull then in other criminofor culmen, because committed against greater light and more mercy. One and the fame finne in an Heathen is not so hainous and hatefull as in a Christian. Those trees on which the Sun con-

Nibil eft aliud Scientia nostra quam culpa, qui ad hoc tantummode Legem novimus ut majore offensione peccemus, Salviar.lib.4.

pa,ubi status boneflior . -Qui Chriftiani dicimur, & simi-le aliquid Barbarorum impuritatibus

mus , gravius erramus; atrocius enim sub sancti nominis professione peccamus : ubi sublimiar eft praregativa, major eft culpa: Salvian.lib.4.poffunt noftra & Barbarorum vitia effe paria, sed in his tamen vitits necesse est peccata nofina offe graviora. Nunquid diei de Hampues patelt , ecce quales sunt qui Christiani esse dicuntur ? nunquid de Saxonibus & Francis, Lece quid factune, qui fe afferunt chrifts effe cultures ? Nunquid propter Mainorum efferor mores Lex Sacro-Sarifin autpatin ?- Evangelia legunt, & Imondici (mit ; appfleine audiumt, & inebriantur ; Christum fequuntur , & Rapiunt, e.c. Ibid.

Stantly

stantly shines, have their fruit grow riper and greater then those which grow in a shady and cold place. The raine will haften the growth as weell of weeds as of corne, and make them ranker then in a dry and barren ground, loh. 9.41. loh.15. 22.24. Secondly, it doth superadde many more and greater; for the greatest sinnes of all are thole which are committed against light and grace; Sinnes against the Law and Prophets. greater then those which are committed against the glimmerings of nature, Ezek. 2.5. 2.6.7. and finnes against Christ and the Gofpel, greater then those against the Law, Heb. 2.2. 10.28,29. Such are, unbeliefe, Impenitency, Apostacy, despising of falvation, preferring death and finne before Christ and mercy; judging our selves unworthy of eternall life, &c. Thirdly, it doth by these meanes both baften and multiply judgments. The finnes of the Church are much sooner ripe for the fickle then the finnes of Amorites; they are neare unto curfing, Heb. 6.8. Summer fruits, fooner shaken off then others, Amos. 8.1. Ier. 1.11,12. Christ comes quickly to remove his Candlestick from the abusers of it, Rev. 2.5. The Word is a rich mercy in it felfe, but nothing makes it effectually and in the event a mercy unto us but our walking in it.

2. We learne from hence: That we never make the Scriptures our Rule to live and walke according unto them, till we be first justified, and made righteous: Our obedience to the Rule of the Law written

9.16.

written in the Scriptures, proceedeth from those futcable impressions of holinesse wrought, in the foule by the Spirit of Regeneration, which is called the writing of the Law in our hearts, Ier, 31.33. 2 Cor. 3.3. or the cafting of the foule into the mould of the Word, as the phrase of the Apostle feemeth to import, Rom. 6.7. we are never fit to receive Gods Truth in the love and obedience of it till we repent and be renewed. If God (faith the Apostle) will give repentance for the acknowledging of the truth, 2 Tim. 25. The wife in heart, that is, those that are truly godly, (for none but fuch are the Scriptures wife men) these will receive Commandements, but a prating foole will fall; Prov. 10.8. where by prating I understand cavilling, contradicting, taking exceptions, making objections against the Commandement, and so falling and Aumbling at it, according to that of the Apostle, lami1.19,20,21. Let every manbee fruit to beare, that is , ready to learn the will of God, and to receive the Commandement; but flow to speak, flow to wrath, that is, carefull that he fuffer no pride and passion to rise up and speak against the things which are taught, according as lob fayes, Teach me, and I will hold my peace, lob 6.24. for the only reason why men fret and swell, and speak against the truth of God, is this, because they will not work righteousnesse: The wrath of man worketh not the righteousnesse of God; therefore men are contentions, because they love not to obey the truth, Rom. 2.8. disobedience is the mother

of guinfaying, Rom, to prowhen we once refereto lay spare all filthineffe, then wee will receive ale Word with meekneffe, and not before; none heare Gods Words, but they who are of God, Joh. 8.47. none hear the voice of Christ, but the fleet of Christ. Ich. 10.45. Christ preached is the power of God. and the wifedome of God; but it is onely to them that are called; to others a flumbling block, and foolishnelle, t Cor.1.24. We speak wifedome, faith the Apostle, but it is amongst them that are perfect, I Cor. 2.6. He that is subject unto one Prince, doch not greatly care to study the Laws of another; or if he doe, it is in order to curiofity and not unto daty. So long as men resolve of Christ, we will not have this man to raign over us, fo long either they study not his Word at all, or it is in order to fome carnall and corrupt ends, and not either to obedience or falvation.

Hereby we may try our piritual estate, whether we be just men or not if we make Gods Word our Way, our Rule, our Delight, laying it up in our hearts, and labouring to be rich in it, that wee may walk with more exactnesse. It was an ill signe of love to Christ the Master of the Feast, when men chose rather to tend their catrell and grounds, then to waite on him, Lake \$4.18. An ill signe of valuing his doctrine, when the losse of their Swine made the Gardarens weary of his company, Lake \$37. There was much work to doe in the house, when Mary neglected it all, and fate at his seet to heare

heare his Doctrine, and yet was commended by him for it : Hee was better pleased to see her hunger after the Feast that hee brought, then folicitous to provide a Feast for him : more delighted in her leve to his Doctrine, then her Sifters care for his entertainment, Luke 10. 41, 42. This is one of the furest Characters of a Godly man, that hee makes the Word in all things his Rule and Counsellor, labouring continually to get more acquaintance with God. and his holy Will thereby, Prov. 10. 14. Col. 16. Fohn 15. 7. It is Hs Way; and every man endeavours to be skilfull in the way which he is to travell. It is his Toole and infrument; every Work man must have that in a readinesse, to measure, and carry on all the parts of his work: It is his Wisedome a; every one would be effeemed a wife man in that which is his proper function and profession : It is the myseand Trade unto which he is bound; and every man would have the reputation of skill in his owne Trade alt is his Charter, the grant of all the Priviledges and Immunities which belong unto him; and every Citizen would willingly know the Priviledges which he bath a right in. It is the Testament and Will of Christ, wherein are given unto us exceeding great and precious Promifer; and what Heire or childe would be ignorant of the last Will of his Father? Lastly, it is the Law of Christs Kingdom, and it b concerns

aTurpe eft parricio, dy nobili, gy caufas oranti. jua in quo verfaretur ignorare. Pompon. P.de o igine Justs leg. 43:114 que in medicum imperite fecantem competit Adjod.7. Pad Leg. Aquil. 5 8 quia Imperitia culpa adnumeratur. Inftit. lib.4. de Leg.

every

Aquil. S. 7. & I. 122. P. de Regulis Juris. & Juris ignoratria cuique nocer. 1.9. P. de Juris & facti Ignor. Arift. Behic. lib. 3. cap. 7. Greg. Tholof. Garag. Juri 1.30.c.10.

every Subject to know the Duties, the Rewards the Punishments that belong unto him in that relation.

Sect.17.

Fifthly, in that he faith, That the Transgressours Shall fall therein, wee learne, That the Holy and right wayes of the Lord in the ministry of his word fet forth unto us, are unto wicked men turned into matter of falling; and that two manner of wayes. 1. By way of Scandall they are offended at it: And 2. by way of Rwine, they are destroyed by it.

1. By way of Scandall, they are offended at it. So it is prophesied of Christ; that as he should be for a Sanctuary unto his people; fo to others who would not trust in him, but betake them-felves to their owne counsels, he should be for a stone of fumbling, and for a rock of offence for a ginne and for a snare; Esay 8.14. for the fall and the rising againe of many in Israel, and for a signe to be foken againft, Luke 2. 34, 35! So he faith of himselfe, for ludgement am I come into thu world, that they which fee not might fee; and that they which fee might be made blinde; Joh; 9.39. And this offence which wicked men take take at Christ, is from the purity and holinesse of his word, which they cannot submit unto ; A flone of fambling he is, and a rock of offince, to them which stumble at the word, being disbedien, 1 Pet. 2. 8. 2 Cor. 2 14, 15. Thus Christ preached was a Sanctuary to Sergius Paulus the Deputy, and a fumbling block to Elymas the Sorcerer: a Sant Chuary to Diony fins and Damaris and a Humbline block

Bonk res neminem foundalizant nifi malam mentema Tertul. de veland. virg. C2P. 3.0/

lock to the wits and Philosophers of Athens: A Santinary to the Gentiles that beg'd the preaching of the Gospel, and a sumbling block to the Fews that contradicted and blasphemed. Att. 13. 42,45. the former primarily and per fe; for falvation was the purpose of his comming, there was finne enough to condemne the world before: I came not, faith he, to judge the world, but to lave the world . (Joh. 12, 47.) The other docsasionally. not by any intrinfecall evill quality in the word, which is hely, just, good, and dealeth with all meeknesse and beseechings, even towards obstinate finners ; but by reason of the pride and Rubbornesse of these men who dash against it : as that wholesome meat which ministers Grength to a found man, doth but feed the disease of another that fits at the same table with him : the same light which is a pleasure to a strong eye. is a paine to a weak one: the same sweet smels that delight the braine, doe afflict the matrix when it is distempered; and none of this by the infusion of malignant qualities, but only by an occasionall working upon and exciting of those which were there before.

And there are many things in the word of God, at which the corrupt hearts of wicked men are apt to stumble and bee offended: As first the profoundnesse and depth of it, as containing great mysteries above the discovery or search of created Reason. Such is the pride and

d Vid. trenaum lib.5.cap.27.

e s x ai y papai y y prasty
au Tois airi ai,
a x hi s pai auToir aaxoogosum. Aibanaf,
de s ynod. Arim.
Gr S elenc.

f Δεί μη λογισμοίς ανθεωπίνοις διευ-

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Siven Ta Bia, and reds to Ekanua Tis Ildarkadias Ti avecuat o To v diyov sole.

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Sect . 18. * Over 28 85 ανθρωποι νόμις דוֹשׁבי בי בעוֹאס-20ν απλος =-XXXI X TOUTG TE pairoulion. Plutarch de fera numinis vinditti. Non omnium que à majoribus con-Stituta funt Ratio reddi potest. de ideo Rationes corumque conftituuntur, inquiri non operter. P. lib. T. T. 4. Leg. 20, 21. * Vid. Hooker. hb. 5.3. Mater omninm Hareticorum Superbia. Aug. de Gen, contr. Manichæos. lib. 2'cap.8.

wantonnelle of finfull wit, that it knows no how to believe what it cannot comprehend, and must have all Doctrines tried at her barre, and measured by her ballance ; as if a man should attempt to weigh out the earth in a paire of scales, or to empty the waters of the Sea with bucket. As soone as Paul mentioned the Refurrection, presently the Athenian Wits mocked his Doctrine, Met. 17. 32, and it was a great fumbling block to Nicodemin to heare that a man must be borne againe, Joh. 3:4: Sarah bath much adoe to beleeve beyond resson, Gen. 18. 12. and Muses himselfe was a little staggerd by this temptation, Numb. 11. 22, 27. A very hard thing it is for busie and inquisive Reason to rest in an & Bas in the depth of the wisedome and counfell of God, and to adore the unfearchablenesse of his Judgements, *though even Hu. mane Lawes tell us that Reason of Law is not always to be inquired into. * The first great Herefies against the highest mysteries of Christian Religion, the Trinity, the two natures of Christ. the Hypostaticall union, the deity of the Holy spirit, had their first rife among the Gracians, who were then the masters of wit and Learning, and esteemed the rest of the world Barbarous; and the old exception which they were wont to take at the Doctrine of Christianity was the foolishmesse of it, as the Apostle notes. I Cor. 1.23.

Secondly, the fanctity and Britinesse of it, as it is contrary to the carnall wills and affections of

Sect.19

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of menulfor las corruption dothe deifie Realismin the way of wifedome; not willingly allowing any my feries above the ferutiny and comprehension of its fo doth it deifie will in a way of Libenty and power, and doth not love to have any anthority fetlover that which may pinch or refreine it. As lobus faid to Ifrael , yee cannot ferve the Lord, for be is an holy God, Josh 24. 19. we may lay of the Law we cannot fubmit to the Law because it is an Holy Law; the sarnal minde is not cannot be lubject to the Law of God Rom. 8. 17. Heat and Cold will ever be offensive unto one another, and fuch are fieth and fpirit, Gal. 10170 Therefore ordinarily the arguments against the waves of God; have beene drawne from politique or carnall interests? Terbboam will not worship at Jerufilem, for feare least Ifrael revolt to the house of David, 1 Kings 12. 27. Amor muft not prophelie against the Idolatry of Ifrael for the Land is not able to beare all his words . Amos 7. 10. The Jewes conclude Christ must not be let glone, left the Romanes come and take away their place and Nation Rom. 14. 48. Demetrius and the Craftimen will by no meanes have Diana spoken against because by making for her they got their weath Act. 19.24, 25. *Corruption will close with Religion a great way and beare gladly, and doe many things will lingly, and part with much to escape damnation; but there is a particular point of rigor and frictnesse in every unregenerate mans case, which when it is fet on close upon him wayleth him to

*See Perkins his works, tom. 1.P48.256.26 2. Bol tons difcourse of true happineffe. Sandersons ferm.on I Kin. 21.29 Dan. Dikes deceit of the heart cap. 6,7,8. Downham of Chriflian warfare, part. 4.11. 1. cap. 13.5.3. 6 lib. 2.11.

mil a Carpon

to fumble and to be offended and to break the treaty. The Hypocrites in the Propher will give rammer, and rivers of eyle, and the first borne of their body for the sinne of their soule: but to decipality, to love mercy, to make bumbly with God; to doe way the areasures of wickedness, the

(cans measure, the bagge of deceitfull weights, violence , lies , circumvention, the flautes of Omri, or the Counfels of the house of Ahaby duenes ferme. this is intollerable: they will rather venture fmi ting and defelation then bee held to fo fevere termes, Mich. 6. 6, 16. The young man will come to Christ, yea runne to him, and kneele, and defire instruction touching the way to eternall life, and walk with much care in observation of the Commandments; but if hee must part with all, and in stead of great possessions, take up a Groffe and follow Christin and fare as hee fared blands firme, this is indeed a hand faying; he that came running went away grieving and displeased, and upon this one point doth hee and Christ part, Mark. 10. 17. 22. Hered will heare fehn gladly, and doe many things, vand obforce and revenence bim as a just and holy man; but in the case of Heredias hee must be excus'd upon this iffue doth hee and Salvation shake hands, Mark. 6. 20, 270. This is the difference betweent Hypocritical and fincere conversion; that goes farre, and parts with much , and proceedes

to almost; but when it comes to the very turn-

ing point, and ultimate act of Regeneration,

hee then playes the part of an enwife fenne, and

Stayes

Vid. Bafil. Homil.in ditescentes, statim ab initio.

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stages in the place of the breaking forth of children Hof. 13. 13. as a foolish Merchant, who in a rich bargaine of a thouland pound breaks upon a difference of twenty hillings; but the other is contended to part with all, to faffer the toffe of All to carry on the Treaty to a full and finall conclusion, to have All the Armour of the frome man taken from him, that Christ may divide the spoiles Luke II. 22. Pfal. 119. 128. to doe the hardest duties it they bee commanded

Thirdly, the fearthing, convincing, and penetrating quality which is in the Word is a great marrer of offence unto wicked men, when iconstitute the heart, as Stephens Sermon did his hearers, Att. 7. 54. Light is of a discovering and manifesting property, Eph. 5.13. and for that reason, is bated by every one that doth evilt. John 2. 20. for though the pleafare of finne unto a ked man be tweet, yet there is bitternelle in the root and bottome of it; hee who loves to enjoy the pleasure ; cannot endure to heare of the entit Now the worke of the Word is to take their owne heart o Beck 14. 5 to make manifelt to a man the fecrets of his owne heart . 1 Cm. 14. 25. to pierce like arrowes the hearts of Gods enemies, Plat 450 5. to divide afunder the foule and spirits the joynes and marrow and to be a difcerner of the thoughts and intents of the heart, Hebrewes 4. 12. Elay 49. 2. This Alt of discovery cannot but exceedingly gaul the spirits of wicked ed of infadall, that Got in his

Fides famem non timet. Hier. Perquam durum eft, jed ita lex feripia eft. Vlpian P. Qui de à quibus mamuni sti Liberi non frunt.l. 12. S. I.

Sect. 20.

men ;

ment it is like the voice of God wuto Adamin Paradile Adam, where art thou? or like the voice of shijah to the wife of Feroboam, I King-14-6. I am fent unto thee with beauty idings. willo some

Fourthly the plainnesse and simplicity of the Golpel is likewife matter of offence to these men. 2 Cer. 10. 10. and that partly upon the preceding reason; for the more plaine the Word is, the more immediate accesse in hath unto the conscience, and operation upon it. So much as is meerly humane elegancy, finenesse of wit, and delicacy of expression, doth oftentimes stop at fancy, and take that up as the body of Afahet caulddishe puffers by to Itand Itill and gaze, 2 Sem 2 330 And wickany whither, fo they can keep it out of their con. science, which is the only propen subject of it, 2 Com. 4. 2. When I heare men magnific equaint and polite discourses in the ministry of the word and speak against Sermons that are plaine and wholelome I look upon it not fo much as an Ad of pride (though the wiledome of the fielh is very apt to fcome the simplicity of the Gospel) but indeed as an act of feare and cowardizes because where all other externall trimmings and dresses are wanting to tickle the fancy, there the Word hath the more downright and fact operation upon the conscience, and must consequently the more startle and terrifie. I be a standard of the more Fifthly the great difficulty and indeed impossi-

bility of obeying it in the drictnesse and rigor of

Word

Contribution in the Percentil derien eff. ted in lex

feripia eff. Vipian P. Out de de caibus mamun fi Liberi mer frantil. 12

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Word should command men to doe that which indeed cannot be done; this was matter of aftonishment to the Disciples themselves, when our Saviour told them that it was easier for a Camell to goe through the eye of a needle, then for a Rich man to enter into the Kingdome of God, Mark. 10. 25. This was the cavill of the disputant in the Apostle against the counsels of God, Why doth he get find fault ? if hee harden whom he will, why doth he complaine of our hardnesse, which it is impossible for us to prevent, because none can refift his will? Rom. 9. 1. Now to this scandall we answer; first, That the Law of God was b not originally, nor is it intrinsecally or in the nature of the thing impossible, but accidentally and by reafon of naturall corruption which is enmity against it; a burthen may be very portable in it selfe, which he who is a creeple is not able to beare; the defect is not in the Law, but in us, Rom. 8. 3. Secondly, that of this cimpossibility there may be made a most excellent use, that being convinced of impotency in our felves, we may have recourse to the perfect obedience and righteousnesse of Christ, to pardon all our violations of it, Gal. 3.21,24. Thirdly, being regenerated and endued with the spirit of Christ, the Law becomes d Evangelically possible unto

a Cenfores divinitatis dicentes fic non debuit Deus , & fic magis debuit-consultio res sibimet videntur Deo, Tertul, in Marcion, lib. 2,cap. 2 b Non fuit Impossibile quando præceptum eft . sed stulitta peccant is Imposibile fibi fecit. Gul.Parif.de vitiis & peccat.cap.10. Neque enim (uo villo non implebatur Lex, fed vitio prudentia

tpir .& lit.cap.

19.

C Nec latuit praceptorem
pracept pondus
bominum excedere vires: Sed
judicavit utile
ex hoc ip/o su
itlos Insufficientia admoneri

carnis, Aug.de

Ergo mandando Impossibilia non prævaricatores homines secte sed humiles, ut omne os obstruatur, & subditus siat omnis mundus Deo, quia ex operibus legis non justificabitur omnis earo coram illo: accipientes quippe mandatum, & sententes desectium, clamabimus in Calum & missepolitur nostri Deus, Bernard, Ser, Soi in Cantie.

4 missepolitur nostri Deus, Bernard, Ser, Soi in Cantie.

4 quareretur, gratia data ut Lex impleretur, Aug, de sp. & lit. c. 19. Omnia siant Charitati facilia De nat. & grat. cap. 69. de grat, Christ. cap. 9. de grat, & lib. arb. cap. 15.

Vvv

us againe, yea, not onely possibly, but sweet and easie, Rom. 7. 22. 1 lob. 5.2. Ma. 11.30. Though imposible to the purpose of Instification and legal! Covenant, which requireth perfection of obe. dience under paine of the Curse, Gal. 3. 19. in which fense it is a yoake which cannot bee born, Ad. 15.10. A Commandement which cannot be endured, Heb. 12. 20. yet posible to the purpose of acceptation of our services done in the obedience of it, The spiritual part of them being presented by the intercession, and the carnal desects covered by the righteousnesse of Christ, in whom the father is alwayes well pleafed. Fourthly, if any wicked man prefume to harden himfelfe in the practice of finnes, under this pretence that it is impossible for him to avoid them, because God hardneth whom he will, Though the Apostolicall increpation be Answer sufficient, Who are thou that replyest against God? yet he must further know, that he is not onely hardned judicially by the fentence of God, but most e willingly also by his owne stubborne love of sinne, and giving himselse over unto greedinesse in finning, and thereby doth actively bring upon himselfe those indispositions unto duty, so that the Law being impossible to be performed by him is indeed no other then hee would himselfe have it to be, as bearing an active enmity and antipathy unto it.

o Cor lapideum non significat nist durissimam voluntatem & adversus Deum instexibilem, Aug. de grat, & lib.arb.c.14.

Sixthly, The mercy and Free-grace of God in the promises, is unto wicked men an occasion of sumbling while they turn it into lasciviousnesses, and continue in sinne that grace may abound, Rom. 6.1.

Ind.

§ 22.

Ind. ver. 4. and venture to make work for the blood of Christ, not being led by the goodnesse of God unto repentance, but hardning themselves in impenitency because God is good, Rom. 2.4. There is not any thing at which wicked men doe more ordinarily stumble then at mercy, as gluttons furfet most upon the greatest dainties, venturing upon this ground to goe on in finne, because they cannot out-finne mercy; and to put off repentance from day to day, because they are still under the offers of mercy; making mercy not a fanctuary unto which to fly from finne, but a fanctuary to protect and countenance sinne; and so by profane and desperate presumption turning the very mercy of God into at judgement, and favour of death unto themselves, Dent. 29.19,20. Num. 15. 30. pretending liberty from finne that they may continue in it, and abuse God by his ownegifts.

Laftly, the threatnings of God fet forth in his Word, and executed in his judgements upon wicked men, are great occasions of stumbling unto them, when they are not thereby with Manasses humbled under Gods mighty hand, but with Pharoah hardned the more in their stubbornnesse against him. There is such desperate wickednesse in the hearts of some men that they can even sit down and rest in the resolutions of perishing, resolving to enjoy the pleasures of sinne while they may, To morrow we shall dye, therefore in the meane time let us eat and drink, I Cor. 5. 32. This evil is of the Lord, why should we mait for the Lord any longer? 2 Kings 6.33. There are three

t Fruttum ex co quis confequi non debet quod impugnat. Gotoftid.
Nemo sfit Liber in fraudem sifci. Marcian.P.
Qui & a quibus manumiss, l.11.

Vide que de Sardanapalo, Nino, Bacchida, Xanthia, aliis, congessit Atheneus, lib 8.cap 2.&.lib.12.c.7.

VVV2

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contumacia cumulat pænam, 1.4.P. de pæ-

men in the Scripture that have a special brand or marke of ignominy fet upon them, Cain, Dathan, and Ahaz. The Lord fet a mark upon Cain : Gen. 4.15. This is that Dathan, and this is that A baz. Num. 26.9.2. Chron. 28.22. and if we examine the reasons, we shall finde that the sinne of stubbornnesse had a speciall hand in it. Cains Offering was not accepted; upon this he grew wroth and fullen, and Hubbern against Gods gentle warning, and flew his brother. Dathan and his Companions fent for by Moses, return a proud and stubborn answer, we will not come up, we will not come up. AhaZ greatly distressed by the King of Syria, by the Edomires, by the Philistimes, by the Affyrian, and in the midft of all this diffresse stubborn still and trespassing more against the Lord. It is one of the faddest symptomes in the World for a man or a Nation not to be humbled under the correcting hand of God, but like an anvile to grow harder under blowes; and a most sure argument that God will not give over, but goe on to multiply his judgements still, for he will overcome when hee judgetb, and therefore will judge till he overcome. In Musicall Notes there are but eight degrees, and then the same returnes againe; and Philosophers when they distinguish degrees in qualities, doe usually make the eighth degree to be the highest: but in the wrath of God against those who impenitently and stubbornly stand out against his judgements, wee shall finde no fewer then eight and twenty degrees threatned by God himselfe, I will punish seven times more, and yet seven times more.

more, and againe, seven time more, and once more, feven times more for your finnes, Levit. 26.18,21, 24,28, thus wicked men doe not only stumble at the Word by way of fcandall, but also-

§ 23.

2. By way of Ruine, because they are sure in the conclusion to be destroyed by it; for the rock stands still, the Ship only is broken that dasheth against it. Gods Word is and will be too hard for the pride of men; the more they refift it, the mightier will it appeare in their condemnation. The weak corn which yeelds to the wind, is not of an augusting harmed by it; but the proud Oake which refifts it, is many times broken in pieces. The foule which submits to the Word, is saved by it; the foule which rebels against it, is sure to perish. Therefore fince the Word comes not to any man in vaine, but returnes glory to God either in his conversion or in his bardning: It greatly concerneth every man to come unto it, with meek, penitent, docile, tractable, believing, obedient resolutions, and to consider how vaine and desperate a thing it is for a Potsherd to strive with a rod of Iron; for the pride & wrath of man to give a chalenge to the justice and power of God; for briars and thornes to fet themselves in battell against fire. As our God is a consuming fire himself, so his law is a fiery Law, Deut. 33.2. & his word in the mouths of his Ministers a fire, ler. 5.14.23.29. If we be gold, it will purge us ; if thorns it will devour & feed upon us. This is the condemnation (faith our Saviour,) That light is come into the world, and men loved darkneffe rather then light, Iob. 3.19. There was damna-

מש משו בילום בילו-ETTONIA OT CHE יובו בוושורונה שלים vi. Plut. Sympof. lib 4.94 2.

tion in the world before while it lay in darknesse and in mischiese, and knew not whither it went: but not so heavy damnation as that which groweth out of light. When Physick, which should remove the disease, doth cooperate with it, then death comes with the more paine and the more speed. The stronger the conviction of fin is, the deeper will bee the wrath against it, if it be not by repentance avoyded. No furfet more dangerous then that of bread, no judgement more terrible then that which growes out of mercy known and despised; The word which I have spoken (faith Christ) the same shall judge you at the last day, Ioh. 12. 48. Every principle of truth which is by the Word begotten in the hearts of disobedient sinners, and is held down, and suppressed by unrighteousnesse, lies there like fire raked up under afhes, which at that great day will kindle into an unquenchable flame. The word can bring much of Hell upon the spirit of impenitent sinners here: It can hew, and cut, and peirce, and burn, and torment, and root out, and pull down, and destroy, and strike with trembling and amazement the proudest and secureft finners, Hof. 6.5. Act. 7.54. Heb. 4.12. Efay 49.2. Pfal.45.5. Revel. 11.5,10. Ier. 1.10. 2 Cer. 10.4. Act. 24.25. we need no messenger from the dead to tell us of the torments there: All the Rhetorique in Hell cannot fet forth Hell more to the life then Moses and the Prophets have done already, Luk. 16.31. But O what a Hell will it be at last, when the Word which warned us of it, shall throw us into it! when every offer of mercy which

which wee have refused, and every threatning of wrath which we have despised, shall accompany us unto the tribunall of Christ, to testifie against us; and into the fire of Hell, to upbraid us with our owne perdition! O the dolefull condition of impenitent finners! If they have not the Word. they perish for the want: and if they have it, they perish doubly for the contempt of it. O that men would consider the terror of the Lord, and bee perswaded! and that they would learne so much wisedome as not to arm the very mercy of God against themselves. A bridge is made to give us a fafe passage over a dangerous river; but he who stumbles on the bridge, is in danger to fall into the river. The Word is given as a meanes to carry us over Hell unto Heaven; but he who stum-

bles and quarrels at this meanes, shall fall in thither, from whence otherwise he had been delivered by it.

FINIS.